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MĀR JACOB
AND
BAR-HEBRÆUS
ON
SYRIAC ACCENTS,
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A LETTER

BY

MĀR JACOB, BISHOP OF EDESSA,

ON

SYRIAC ORTHOGRAPHY;

ALSO

A TRACT BY THE SAME AUTHOR,

AND

A DISCOURSE BY GREGORY BAR HEBRÆUS ON
SYRIAC ACCENTS.

NOW EDITED, IN THE ORIGINAL SYRIAC, FROM MSS. IN THE BRITISH MUSEUM,
WITH AN ENGLISH TRANSLATION AND NOTES,

BY

GEORGE PHILLIPS, D.D.,

PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE.

To which are added Appendices.

WILLIAMS AND NORGATE,

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1869.

WATTS

AND OF HIS HOUSEHOLD

MEMORIAL

OF HIS LIFE AND DEEDS

BY THE REV. J. W. WATTS, D.D.

WITH A HISTORY OF HIS HOUSEHOLD

BY THE REV. J. W. WATTS, D.D.

OF HIS HOUSEHOLD

W. M. WATTS, 80, GRAY'S INN ROAD.

PREFACE.

THE two MSS. of Mār Jacob, Bishop of Edessa, on Grammar, which are edited and translated in the following pages, form part of a Volume of the Nitrian Collection in the British Museum, marked Additional 12,178, and are said to be of the 10th century.

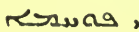
The first is a Letter on Syriac Orthography, addressed to Mār George, Bishop of Sarug. More than thirty years ago, a Latin Translation, with the Syriac Text, of a considerable part of this Letter, and that the most important part, comprising in fact all of it, which really treats of Orthography, was published in Rosen and Forshall's Catalogue of the Syriac MSS. in the British Museum. The remainder of the Letter is almost entirely taken up with scolding copyists.

The next is a Tract, which in the beginning speaks very briefly of genders, persons, tenses and sounds. It then proceeds with the consideration of Syriac Accents, the subject about which the rest, nearly the whole of the Tract, is occupied. Jacob must have been a very early writer on the Accents, for it is supposed, that they were not introduced till the end of the fifth, or the beginning of the sixth century. If so, the system had not been originated more than a hundred and thirty or forty years before Jacob's time. But although an early, he was certainly not the earliest writer on the sub-

ject, for the accentuation system seems in his day to have been pretty well matured. There is also, following this Tract, a Letter on this subject, the beginning of which seems to be wanting, and which I believe is of more ancient date than that of the Tract of Jacob. This Letter I have given, as it is in the MS., with a Translation, in Appendix I. The name of the Author is not mentioned, but I have in the Appendix brought forward reasons, satisfactory to my mind, to show that the Letter must have been, if not the earliest, certainly one of the earliest treatises on the Accents, and that it was written as early as and probably before, the time of Thomas the Deacon, i.e. in the 6th century. The system must then have been in an early stage of development, for the number of Accents mentioned therein, is smaller than that found in the Tract of Jacob, and further, compound ones are designedly not treated of, because the Author says, their system up to that period was unsettled, and there existed no writing on the subject. Compound Accents, however, are treated of by Jacob, and I have no doubt that in his time, the system was tolerably settled and complete, for six hundred years after Jacob, precisely the same compound Accents in number and in name are treated of by Bar Hebræus in his larger Grammar. This remark indeed is applicable to the simple Accents; except that two or three additional ones are named by Bar Hebræus, as having been introduced by the Eastern Syrians, and used only by them. We may hence infer that the system of Accents continued substantially unaltered from the time of Jacob to that of Bar Hebræus; indeed, that it never afterwards

underwent any material change. Some of them are used, as are some of the Hebrew accents, for pausal purposes ; but by far the greater part of them are employed to indicate, whether a syllable be long or short, to mark the rise and fall of the voice, and in fact to perform strictly the office of Accents.

Ewald has stated as his opinion, that these Accents are more ancient than the Hebrew, and that the former suggested the introduction of the latter. His words are, “ Dass diese (die hebräische Accentuation) aus der ältern und einfachen syrischen Accentuation sich hervor gebildet hat, schien mir schon längst, so bald ich jenes syrische system kennen gelernt hatte, sehr wahrscheinlich, und wird sich bei näherer Ansicht immer mehr bestätigen. So sehr auch die hebräische noch viel feiner und genauer ausgebildet ist : in ihrem Wesen und Geist, in ihrem Zweck und Ziel, ja auch in der Stellung und Gestalt der wichtigsten und sichtbar ältesten Zeichen hat sie doch die grösste Aehnlichkeit mit der syrischen.” *Abhandlungen, Erster Theil, S. 130.* Assuming his view to be correct, the Syriac accents may serve to throw light on the theory of Hebrew Accentuation.

Viewed historically, these Accents are interesting. They were introduced at a time, when the vowel punctuation, if indeed it had then any existence, was certainly in a very imperfect state of development, and were designed for a two-fold purpose. First, they were used to regulate the voice in the reading of the Scriptures in churches and in chaunting, and hence we find them sometimes called by Bar Hebræus , *metrical signs*. The second purpose of these points was to

serve as a Commentary on the Scriptures, in passages where the sense would be otherwise doubtful. Bar Hebræus says, that they are often *necessary* for determining the sense of a passage. In the first section of the chapter of the larger Grammar, which is edited in this work, he quotes two examples in confirmation of his statement, for which see p. 34 of the translation.

My original intention was not to edit more on the Accents than the Tract of Jacob; but when I examined the MS., I found that it was of itself perfectly useless to the student for the purpose of teaching him the Theory of Syriac Accents. For first there is a list of Accents given; following it, is a repetition of the list, but to the name of each Accent there is a passage of Scripture appended, containing its mark. Now as this mark consists of one or two points, and as points perform many and diverse offices in Syriac MSS. and printed books, it is impossible for the student to distinguish the mark of the Accent from the other points, which are found in the word or the expression. Besides, the marks of the Accents themselves are often not rightly placed, and sometimes are not placed at all, through the blundering of the copyist. In the Vatican MS., of which some lithographs have been just issued at Paris, in respect to the position of the forty-one marks that are named, I have counted not fewer than seventeen errors. In the British Museum MS., which I have edited, there are five. I therefore repeat, that Jacob's Tract is thoroughly useless, unless it be accompanied by a Commentary. I am happy to say that I am able to present to the student, two Commentaries in this work, which

have never before been printed, viz. the Discourse of Bar Hebræus, and the Letter in Appendix I., already spoken of. In each of these Commentaries, is mentioned in *words*, in every instance, where the Accent should be put.^a I have on the authority of these, stated in the foot notes to the Translation of Jacob's Tract, where each Accent should be, so as to remove all doubt that might otherwise exist in the mind of the student. Indeed in the Translations of these documents with the Notes, he will, I trust, find a distinct, consistent and complete theory.

There has been no European writer, so far as I know, who has ever written on Syriac Accents except Ewald. The pausal accents, indeed, are mentioned in Syriac Grammars, and in that of Dr. Adelbert Merx, which is now in the course of publication, the names of some of the others are given, occupying about half a page, but the accents themselves are not treated of. The three Treatises, which I have translated in the following pages, and which are the first Translations that have ever been made of them in a Western language, comprise the earliest and latest productions extant on the system of the accents by native writers.

The copy of Bar Hebræus's larger Grammar, from which I have transcribed the Discourse edited in

^a I beg to say here to the reader, that he must look to the letter-press for learning the system of Accents, and not to the points of the Syriac Text, which through the carelessness of copyists are sometimes inaccurate. I considered the right and honest thing to be to present to him the Syriac Text, as it is in the MSS., with its imperfections.

the following pages, is a MS. in the British Museum, numbered in Rosen and Forshall's Catalogue 720 *l*. This copy I have compared with the two more ancient ones in the Bodleian Library at Oxford.

There is in the British Museum, another copy of the Letter and Tract of Jacob marked in the same Catalogue 7183. It is said to be of the 12th century, and is probably taken from the Nitrian MS. here edited. I have noticed the principal various readings, and have placed them at the foot of each page of the Syriac Text, as the readings of Codex *b*.

I cannot close this Preface without thanking my friend Dr. W. Wright, of the British Museum, which I do now most sincerely, for his kind and valuable help in correcting the proof-sheets.

MĀR JACOB ON SYRIAC ORTHOGRAPHY.

THE Epistle of the holy and wise in divine things, Mār Jacob, bishop of Edessa, to the pious and holy Mār George, bishop of Sarug, and through him to all the scribes, who may meet with this book.

Jacob, poor in the Lord, to the pious and honoured of God, our spiritual brother, one in mind and in the office of the ministry, Mār George, greeting.

I have seen that this is no little reproach, O thou lover of God—for I judge that I may intimate to thee that which I have seen, and through thee also to many others, who may meet with this writing—that in all those arts, which are for the use of men in this life, the artists, *i.e.* the makers and teachers of them, understand them much better than those, who only use them, when they are finished. But this great and primary art (*of writing*), and, as I think, high above all arts, that which, contrary to these, unfortunately befalls it *is*, that they who become acquainted *with it*, when it is completed, know it accurately and fully, its faults and the corrections of them and all the methods, which are useful for its construction, more than its artists, those who perform and make it, more, I say, than such as those I am about to speak of.

Understand, all ye who read these things, that with respect to the art of carpentry, those carpenters, who perform *the work*, understand it, and are versed in the faults and in those blemishes, which are in it, and are sagacious in correcting them, more than those who make use *of it* when *its parts* are finished. I am speaking of a waggon, or a table,

or a chest, or a seat, or of other useful things of those, which are constructed by it (*the art*).^a So also it will appear with respect to workmanship in gold, silver, iron, &c., and also with respect to pottery. I say, that they, the workmen, skilful in making vessels of iron, the rudder of a ploughshare, the mallet, the axe and the hook, *know* more than those, who make use of them. Similarly it is seen that makers of vessels, viz. potters, know how to construct conveniently and very usefully the jar, and the bucket, and the pot, and other earthen vessels, better than the rest of men, who only buy and make use of them. Also with respect to all arts, *these remarks apply*. The makers of bows *understand them* better than the archers; architects more than the dwellers *in the buildings*; those who fix^b ships more than the navigators; shoe-makers more than those who wear the shoes, and tailors more than those who wear the clothes.

But with respect to the great and high art of constructing books, that is called writing, they who make use of *the writing*, when it is finished, i. e. the readers, they who read these books, which are constructed by it (*the art*), know it accurately, both those things, which are useful in it, and the blemishes, which are in it, and their corrections, more than the writers themselves, who made it (*the book*). It is not a reproach, which all arts share with this art. I judge, that it is not a

^a The argument is that a carpenter is a better judge of a waggon, table, &c., than those who only make use of them, after they are made.

^b Adjust the parts of a ship, build it.

little one, and that it doeth not a little detriment. It is right that, as the art is great, and honoured and the first of all arts, the performance of it should also be the most honoured of all useful *arts*; so also they who learn it, and labour at it, should be of those who are skilful, and penetrating and excelling in mind above many, and not of those who are *so* in any degree whatever.^c But I perceive that here also it (the art) is greatly discredited. There are those who, much inferior to others, *being only* as the multitude in mind and natural penetration, enter upon and learn it (*the art*), and work at it and make books, but they know not what they see, nor what they write, concerning those matters they, the scribes, read. It is not for the purpose of their erring more, that these remarks have been brought forward; but that they may receive *them* readily and learn and be corrected. Let them hasten to come wisely and discreetly to understand that we know many things in this art of copying (writing); we, who read, more than they who copy (write). For they, indeed, anxious to complete the number of quarter-nions of leaves according to distances,^d either diminish the lines or expand the letters of the writing. They either lengthen or shorten; or they compress because of the red.^e They either add letters and

^c Dr. Payne Smith in his *Thesaurus Syriacus* p. 149 under ܦܪܝܝܢܐ says that ܐܡܪܐ ܦܪܝܝܢܐ means ἐν μολὶ τῶν, or *quocunque modo*, and he quotes several passages from different authors in which this expression occurs.

^d *According to distances*, i.e. the distances of the lines from each other, so that a certain number of lines may fill the page.

^e *They compress because of the red*. The red refers to the expression which is added to the end of a book or a chapter, and is

take away *letters*; or they expand a member into two, and divide it where it is not suitable; or they blend inconveniently two into one. But we who read, ardently desire that the reason and sense of those things, which are written, should be preserved, and be carefully kept free for those who may meet with the writings; although the red at the end of the lines may have to be assigned *to a place* beyond the intention of the scribes. This they are instructed of; but they do it not.^f But that the design of those things which we have mentioned may be known to them, behold, I lay before them a few cautions, in order that they may be very careful of our purpose, although it may be that they will despise it, learning that it is more expedient that a line redundant or deficient be brought forth, although there be something to disturb the reason and injure the sense.

1st. I prohibit all those, who may copy the books, which I have translated or composed, from changing of their own accord anything of those which they have undertaken to copy, either in the writings, or in the points, whatsoever they may find; if even a manifest error be found, for every man is liable to error, ourselves, the scribe, who hath received *the book* from us, those who compare *copy with copy*, the eye of the reader which errs and deviates from correct vision. Let them not

usually found in MSS. written with red ink. The engagement of the copyist having been to copy a book or a chapter for a certain sum of money, his object was, to get to the red as soon as possible, and with that purpose in view he was reckless as to the accuracy of his copy, and cared not as to what liberties he took with the text.

^f They do not put the red farther off, although they know that it is required for the preservation of the sense, &c.

afterwards introduce again those letters which we have cut off from nouns and verbs, and from other parts of speech; not, if the nouns be from the Hebrews, nor if they be from the Greeks and Romans. They shall not write ~~אב~~ according to their custom for my ~~אבאל~~, *Solomon* I well know what I have written. They shall not put for me ~~אב~~ without a yūd, for ~~אב~~, which I put. Neither the noun ~~אב~~, nor ~~אבאל~~, nor any words which are derived from this noun ~~אב~~, shall they write without a yūd. They shall not introduce for us ~~אב~~ in the noun ~~אבא~~, *the Romans*; nor in that of ~~אבא~~, *Rome*, their city: nor in that of ~~אבא~~, *Synod*; nor in that of ~~אבא~~ ^ח~~אבא~~ ^ח~~אבא~~ ^ח *Happiness, freedom or confidence*, nor in other nouns such as these, because of ancient custom. They shall not write ~~אב~~, ~~אב~~, which are separate, and are significant of something, together in the form ~~אבאב~~, which, blended, signify a particle of time. Let them also understand that, when they are separate, ~~אב~~ requires a point above it, but when blended and made significant of time, *it does not require any point* whatever. Let them not in any place confound the particle ~~אבאב~~. But let them understand where we have written ~~אבאב~~ together, and where we have written ~~אבאב~~ ~~אבאב~~ separate. Let them know where we have written ~~אבאב~~ blended, and where we have written ~~אבאב~~ and have not blended it with that which is adduced after it. They shall not write ~~אב~~ in ~~אבאבאבאבאב~~, nor in those words which are derived from this same verb; because I have been entreated by a man and I

have received his request and ܕܡܫܕܕܕܐ, *I have acquiesced* to make a distinction, as to that which signifies *request*,^s viz. *obedience*, and in it ܕ is not placed. They shall not write yūd in the noun, viz. the word for the day, which we call ܕܝܚܐ, *yesterday*, or ܕܝܚܐ, *three days ago*. But they shall understand that in the passive verb ܕܝܚܐ the yūd is required; also in that which we call ܕܝܚܐ or ܕܝܚܐ. They shall understand with respect to these matters, where we write ܕܝܚܐ, *creatures*, and not ܕܝܚܐ, *streets*. They shall understand where it is needful for them to put the points *to these words*, that they may distinguish between ܕܝܚܐ, *streets*, and those ܕܝܚܐ, which are created, and also ܕܝܚܐ, *exterior*.^h They will also understand why with these we mention ܕܝܚܐ, *exterior part*. They shall not write ܕܝܚܐ together, nor ܕܝܚܐ, nor ܕܝܚܐ, nor ܕܝܚܐ, nor ܕܝܚܐ, nor others such as these; so that they may be distinguished from those nouns, which we enunciate; ܕܝܚܐ, ܕܝܚܐ, ܕܝܚܐ, ܕܝܚܐ, ܕܝܚܐ, and from the verbs of the präterite tense. The noun

^s There must be some word or words omitted in the MS. here; for ܕܡܫܕܕܕܐ means *request*, and not *obedience*. Ebdokus, however who has adopted Jacob's distinction, makes the matter quite clear, He says that ܕܡܫܕܕܕܐ signifies ܕܡܫܕܕܐ, *he obeyed*, and ܕܡܫܕܕܐ, ܕܡܫܕܐ, *receiving a request*.

^h In the MS. we have the words ܕܝܚܐ ܕܝܚܐ, denoting that the sense of ܕܝܚܐ is the opposite of that of ܕܝܚܐ, *interior*.

~~ⲕⲁⲛⲉⲃⲁⲥ~~, a fighter, must be distinguished, in writing it, from the verb ⲕⲁ ⲛⲉⲃⲁⲥ, I am fighting, and from others which are like it in sound. ^{ϣ ϟ ⲏ}ϣⲓⲡⲓ
^{ϣ ϟ ⲏ}ϣⲓⲡⲓ, ^{ϣ ϟ ⲏ}ϣⲓⲡⲓ, ^{ϣ ϟ ⲏ}ϣⲓⲡⲓ, ^{ϣ ϟ ⲏ}ϣⲓⲡⲓ.ⁱ They shall not take away any of those letters, which are written by us in those nouns, which are Greek or Hebrew, and they shall not add to them; viz. ⲙⲉⲧⲱⲗⲑⲕⲟ ⲕατάστασις,
^{ϣ ϟ ⲏ}ⲕⲉⲭⲏⲩⲕⲁ φαντασία, ^{ϣ ϟ ⲏ}ⲕⲉⲗⲁⲗⲁⲕⲥ θεολογία,
^{ⲟ ⲏ}ⲕⲉⲗⲁⲗⲁⲕⲥ πληροφορία, ^{ϣ ϟ ⲏ}ⲕⲉⲗⲁⲗⲁⲕⲥ φιλοσοφία,
and many others. ⲱⲁⲗⲑⲕⲱⲕⲁⲱ Constantine,
^{ⲟ ⲏ}ⲱⲁⲗⲑⲕⲱⲕⲁ Athanasius, ^{ⲟ ⲏ}ⲱⲁⲗⲁⲗⲁⲕⲁ Amphilo-
chius,ⁱ ^{ϣ ϟ ⲏ}ⲕⲉⲗⲁⲗⲁⲕⲁ Εὐαγγέλια, ^{ϣ ϟ ⲏ}ⲕⲉⲗⲁⲗⲁⲕⲁ
Εὐαγγελιστᾶι or ^{ϣ ϟ ⲏ}ⲙⲉⲧⲱⲗⲑⲕⲁ διαθήκη, or others such as
these, which I am not able now to remember.

Let them not reject the noun ^o^aⁱ^dⁱ ܢܗܝܠܐ, by changing it, because they do not know what it is, viz. that it denotes ,ܢܐ ,ܢ, identity of something. Neither let them reject ^yܬܚܝܬܐ, which signifies the second time. Neither ܢܫܘܠܐ, a property, nor ܢܫܘܠܐ, a property, was known a hundred years ago to the Syriac language, and is certainly not found among the Syrian Doctors, viz. Mār Ephraim,

ⁱ These words which are singular nouns with the pronominal affix of the 1st. pers. plur. should evidently follow the word *enun-*
ciate above; then should follow “and from the verbs of the præterite
tense,” and then should come the examples ^٧ ^٧ **هَـ** **صَلَّمَ**, etc.

ⁱ Amphilochius was Bishop of Iconium in the fourth century. He attended the first general council at Constantinople A.D. 381, and also the councils held A.D. 385 and 394. He was the friend of Gregory Nazianzen and Basil.

Mār Jacob, Mār Isaac, or Mār Xenaja, nor in any of those *books*, which in those times were translated from the Greek; neither was ܩܕܝܠܬܐ, *quality*, known, nor the noun ܪܥܝܐ, *οὐσία*. But instead of ܩܕܝܠܬܐ^{xx}, they said ܩܕܝܠܬܐ^{xx}; instead of ܩܕܝܠܬܐ, *quality* or *species*, ܪܝ; instead of ܪܥܝܐ, they put either ܪܥܝܐ or ܩܕܝܠܬܐ^{xx}, or, as the multitude, they said ܪܥܝܐ. Let them not blend with ܪܥܝܐ^{xx}, the word ܪܥܝܐ^y, which is at the end of discourses. With these I should have had many other things to have taken notice of in this my writing, if they had kept in my memory, for admonition to the Scribes, to those who by custom write, of their own accord, whatsoever is agreeable to them, thinking that they are not to blame for this.

What have I to say concerning those marks, which they make as they please in the beginning of books or discourses, and similarly at the end of them; also concerning the changes, additions and abbreviations? With respect to the position of the points also, every man takes authority to himself to place them as he pleases. A very few words I judge I may add here, if they would acquiesce to receive and attend to *them*. Before these, however, I will mention a certain example from nature, which is nothing but deformity, odiousness, and ugliness, that a natural and living body should be deprived of those members which have been given to it by nature. For example, that it (the body) should have one eye, or one ear, or one horn, or a hand or foot of four digits only. Again there is something absurd and ugly, when the face or the head of a man

or beast is found to have three ears, or three eyes, or any other redundant *member*, besides those which nature in general has granted. For a hand or foot in which are six digits is not pleasing; nor a mouth in which are superfluous teeth, and dog teeth, which move and go forth beyond it; nor lips, which are long and pouting. This also is ugly, that members should be changed and put out of those places, which have been fixed by nature. It is not becoming to have the eye in the chin, nor the ear in the region of the eyes of a man; nor the fingers in the knees or the elbows; nor the nails in the legs, nor in the backs of the middle part of the arms or in the shoulders. But this is the beauty of nature, that there be in it neither superfluity nor defect. Every one of the members should be made fit for the place, which has been prepared and rendered convenient for it by nature, the workman, which God the creator has created.

Similarly it may be seen with respect to the placing of the points, which are distinguishing and explanatory of the various things which are placed in this Mesopotamian, or Edessene, or, to speak more distinctly, Syriac Book; not in abundance or superfluity, nor where a member has no need to be distinguished from another which is similar to it in the letters, is it right that points should be placed; nor that they should be thick, and like to hands and feet in each of which there are six digits. Neither should they be deficient or fewer than the portion by which a member may, if possible, be distinguished from the others, which are like it; because that as superfluity, it has been observed, is not becoming, so also deficiency *is not becoming.*

It is right that they be also put in places, which are convenient for them, and not where there is a vacant place, whether it be suitable or unsuitable. For the sake of argument, I attempt to suppose something, which is not significant of that which I wish to teach. A lady works occasionally¹ and then she commands the men servants and maid servants to work very hard.² ^kI know that the noun ܐܠܦܐ does not require Olaph at the beginning of it; because that this my ܐܠܦܐ would be judged to be ܐܠܦܐ ܐܠܦܐ not knowledge or ignorance. Because that I am not a child; but I consider myself to be a producer of inventions, for that nature hath brought to me all those things which are needful to instruct and confirm me; I must, therefore, know against what letter, and whether above it, or below it, I may make the places of the points. These are sufficient at present, for the information of the scribes, lovers of God, who are right minded, acquiescing, and receiving correction, and for thee, my pious brother.

This *thing* I request, I say. With respect to this my writing, which is *intended* for thy piety;

¹ Lit. She does one or two works.

² Lit. To do many works.

^k The meaning of this sentence is probably something like the following. A mistress wants to inculcate industry in her servants. The mode by which she endeavours to effect this purpose is this: she works occasionally herself, and then she commands her servants to work very hard, as if her own example were an argument for supporting her command. This, to use Jacob's language, would not be significant of what she proposed to inculcate, and would be like a copyist placing a point in a vacant place whether suitable or not.

command the scribes copying it *to place it* before the middle book of the work of the Epithronian¹ discourses. Concerning those points which are bound^m in the book which has been mentioned,—most of which I myself have collated, and have bound, first, because of love to you, and second in order that my design may be known,—leave them in it as they are, and erase not one of them from it; so that a copy is written by which the scribe sees both those points which are bound, and those which are put in the place of them. Let them (*the scribes*) understand my design, concerning those points, in this my letter to thee.ⁿ Afterwards I request thee, my brother, to seal it with thy ring, and with my letter *before it*; when thou writest to the Abbot Mār Julian, and salutest him from my humble self, send to him the letter and the middle book; so that he first may copy it, and also consider the disposition of those points, both those which are bound, and those which are in the place of them, also those illustrations, that were composed by me, which the scribe has not well placed, nor are they in suitable places. I require that you also intimate to him *my* love, for the pious, the elect one spoken of, and that also he

¹ The *Logoi Epithronii* of Severus of Antioch, which were translated into Syriac by Jacob.

^m Points which are bound, are, according to Assemani, those, about which he (Jacob) has placed with the pen a diacritic circle. His words are the following: "Colligata vocat puncta, quæ circum diacriticum calamo apposuerat;" Bibliotheca Orientalis. Tom. i., p. 478.

ⁿ Those points, which Jacob had substituted in the place of those that were bound, and also the bound ones.

may learn of my will, that I wish to undertake to write for his tranquillity. Lastly, he is there who knows what he sees more than others who may meet with those things which have been mentioned. Mayst thou be preserved sound in our Lord, O pious brother, praying for my humble self and seeking for me mercies from God. Amen.

The end of the Epistle of Mār Jacob to the
Scribes.

MĀR JACOB ON PERSONS AND TENSES.^a

THESE things then, it is right for a man to keep in contemplation, respecting persons, genders, tenses, sounds, and names of accents; for the Syrians give names to points, when they are placed on words. They are simple and compound. There are forty seven variations of accents. There are three persons; first, second and third. There are two genders; masculine and feminine. There are three tenses, præterite, present and future. There are sounds, which are thick and pure. Every word or member, where the sound is thick or broad, takes a point above. Where *the sound* is narrow or pure, *it takes the point* below. If it be intermediate, between narrow and broad, and there are two other *words*, which are like it in the writing, it takes two points, one above and the other below, and this is called **ܠܝܕܐܢ**, *bridling*; **ܠܝܕܐܢ**, *ܠܝܕܐܢ*. Also the names of accents; there is a proper name to each one of the points, and they have measure.

CHAPTER I.

PERSONS.

THERE are three persons: e.g. first, **ܠܝܕܐܢ**, *I will confess*; second, **ܠܝܕܐܢ**, *confess thou*; and third,

^a This Tract is said here to be on Persons and Tenses; but the greater part of it treats of **ܠܝܕܐܢ** accents.

ܠܝܠܐ ܠܥܕܐ^o, a firebrand.^b But this ܠܥܕܐ has ܠܝܠܐ for the vowel.

CHAPTER II.

GENDERS.

THERE are two genders, masculine and feminine. Masc. ܠܥܕܐ^o, I have made, ܠܥܕܐ^o, I have formed, ܠܥܕܐ^o, I have eaten.^c Fem. ܠܥܕܐ^o, she has made, ܠܥܕܐ^o, she has formed, ܠܥܕܐ^o, she has eaten. Genders and persons being united in consequence of the equality of the writings (i.e. the consonants of each word being the same), they are distinguished from each other by the points; thus: ܠܥܕܐ^o, I have approached, ܠܥܕܐ^o, I have caused to approach, ܠܥܕܐ^o, thou hast approached, masc. ܠܥܕܐ^o, thou hast caused to approach, masc. ܠܥܕܐ^o, she has approached, ܠܥܕܐ^o, she has caused to approach. Again, I know also of another distinction between the masc. and fem. genders, when they are equal in the consonants or the sounds. In like consonants, the points distinguish; as when we write in the masc. ܠܥܕܐ^o, doing ܠܥܕܐ^o

^b Jacob brings forward this example of a third person. A firebrand, when referred to by a pronoun, would be *it*. It seems to have been his object to fix on a word having the same letters for each person, and the person to be distinguished only by the pointing.

^c We should have called the first person common. But as there are only two genders in Syriac, and as the masc. is more worthy than the fem., Jacob calls these examples *masc.*

writing, ^{ⲓ̅}ⲁⲓⲛⲟⲩ saying, without the placing of the two points, which are called ⲩⲩⲓⲛ, many; or when we write in the fem. ⲩⲩⲓⲛ, do ye, ⲩⲩⲓⲛ, write ye, ⲩⲩⲓⲛ, say ye, with the placing of ⲩⲩⲓⲛ. Again, there are others, which are equal and similar (to the foregoing) and signify a certain person, singular or plural; as, ⲩⲩⲓⲛ, our works; ⲩⲩⲓⲛ, our books, ⲩⲩⲓⲛ, our lambs, the same as saying ⲩⲩⲓⲛ, our works, ⲩⲩⲓⲛ, our books, ⲩⲩⲓⲛ, our lambs. These are equal (to the preceding participial and imperative forms) in the writing; but distinguished in the sound, by the points which are upon them. There are also those distinguished in the consonants; but equal in the sound; i.e. he who hears, distinguishes them by the sense, or he who reads, by the sight. They are such as these: ⲩⲩⲓⲛ, arise, shine (imper. sing. masc.), ⲩⲩⲓⲛ, arise, shine (imper. sing. fem.), ⲩⲩⲓⲛ, arise, shine (imper. plu. masc.), ⲩⲩⲓⲛ, go with so and so, (imper. sing. masc.), ⲩⲩⲓⲛ, go with me (imper. sing. fem.), ⲩⲩⲓⲛ, go thither (imper. plu. masc.), ⲩⲩⲓⲛ, go thou (imper. sing. fem.).

CHAPTER III.

TENSES.

TENSES are such as: the præterite with a point below; as, among a multitude such as, ⲩⲩⲓⲛ, he did, ⲩⲩⲓⲛ, he commanded, ⲩⲩⲓⲛ, he said, and such as these: the present, with a point above; as, ⲩⲩⲓⲛ, doing, ⲩⲩⲓⲛ,

commanding, אָמַר, saying, and such as these: the future, as, אָבֵד, חָפַז, אָמַר.^d

CHAPTER IV.

SOUNDS.

SOUNDS which are broad are ^ואלה, ^ואלהם, ^ויהי, ^ויהיה, ^ויהיו, and such as these, i.e. those which keep the place of persons, genders and tenses together.^o With a point above are also, ^ואלה, ^ואלהם, ^ויהי, ^ויהיה, ^ויהיו. With a point below are ^ואלה, ^ואלהם, ^ויהי, ^ויהיה, ^ויהיו. We have also ^ואלה, ^ואלהם, ^ויהי, ^ויהיה, ^ויהיו. These are also named both in the singular and the plural, being distinguished by the points or the letters; such as, ^ואלה, ^ואלהם, ^ויהי, ^ויהיה, ^ויהיו, and such as these.

^a The copyist has here through carelessness copied the examples just mentioned of the present tense, as examples also of the future. In the MS., which I have called codex **β**, the examples of the future are omitted.

^e Jacob is probably speaking of words, which in themselves indicate the person, gender and tense, respectively belonging to them.

^f These examples consist of groups of words, each word of the group having the same letters, but with sounds, coarse or fine or intermediate, according to the sense of that word.

METRICAL POINTS, OR ACCENTS.

METRICAL Points are those with which accuracy of meaning is especially sought for; because that they contain the elegance and polish *of measure* in this language, as has been previously mentioned.^h They are simple and compound. Simple, when they take one point *only* of those that are named, besides the necessary distinctions, which are placed in the passage, that is to say, **ك** only, **كـ** only, &c.; compound, when their passages take on them two of the points, which are named, as **كـا**, or **كـو**, or **كـا** and **كـو**,ⁱ &c. It is possible to show that all or many of them may

^h Here seems to be an allusion to the last words of the introductory remarks of this Tract: viz. and he knew,
they have measure.

ⁱ **ကၤဆၢ** is to be here understood as attached to **ကၤဆၢ** and **ကၤသၢ**, as well as to **ကၤဝါ**, making three separate examples of compound signs.

: ܠܐܝܬ : ܠܝܬܐ ܠܡܢܐ ܠܡܢܐ ܕܡܢܐ ܠܝܬܐ ܠܡܢܐ,³
*the Lord saw that the wickedness of man was
 great in the earth.*^a

ܠܐܝܬ ܠܡܢܐ, variation of ܠܐܝܬ, ܠܡܢܐ ܠܡܢܐ,⁴
 : ܠܡܢܐ, giants, who were of old.^r This is ܠܝܬܐ
 ܠܡܢܐ.

ܠܡܢܐ. Every point, which is at the end of a
 sentence, its name is ܠܡܢܐ, except ܠܡܢܐ.

.. ܠܡܢܐ ܠܡܢܐ * .. ܠܡܢܐ ܠܡܢܐ, ܠܡܢܐ ܠܡܢܐ,⁵
not to you all ye passing the way.^s

ܠܡܢܐ ܠܡܢܐ * ܠܡܢܐ ܠܡܢܐ,⁶
 . ܠܡܢܐ ܠܡܢܐ . ܠܡܢܐ, the God of my
father Abraham, the God of my father Isaac.^t

³ Gen. vi. 5.

^a The mark of this sign is : as : ܠܝܬܐ .

⁴ Gen. vi. 4.

^r The variation of ܠܐܝܬ does not appear to be distinguished from ܠܐܝܬ by the mark, but according to Bar Hebræus, by the elongation of the sound in pronouncing it, and it is put at the end of the protasis, when the apodosis follows with ܠܡܢܐ .

⁵ Lam. i 12.

^s The mark of this sign is put after ܠܡܢܐ, and, therefore, we learn that its form is (..). Jacob, however, sometimes puts it thus ". Bar Hebræus says, "its mark is two points in a straight line below." By *below*, I suppose he means, below or under the expression, which bears the name of this sign. In the example he has cited, the two points are not in a straight line, which according to the above rule they ought to be, but in an oblique one. This apparent discrepancy is only a blunder of the copyist, for in a MS. I have seen of the sixth century in the British Museum, the two points are put horizontally, thus " ; and so they are in the two copies of the ܠܡܢܐ ܠܡܢܐ in the Bodleian Library.

⁶ Gen. xxxii. 9.

^t The mark of this sign is the same as that of ܠܡܢܐ .

ܠܚܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ,⁷
all joy be to you brethren.^u

ܠܚܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ,⁸ *brother Saul.*^v
 ܠܚܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ,⁹ *the bride-*
groom shall go forth from his chamber.^w

ܠܚܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ,^x *and the bride*
from her closet.^x

ܠܚܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ,¹⁰
 ܠܚܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ,^y *Alas, shall the priest and the prophet be*
slain in the sanctuary of the Lord.^y

⁷ James i. 2.

^u The mark of ܠܚܝܠܐ ܕܡܠܟܐ is the same as that of ܠܚܝܠܐ,
 but is distinguished from it, according to Bar Hebræus, by the
 length of its sound, &c.

⁸ Acts ix. 17.

^v The same as ܠܚܝܠܐ in its mark. See Bar Hebræus for the
 mode by which one sign is distinguished from the other.

⁹ Joel. ii. 16.

^w The mark is a point over the ܐ of ܡܠܟܐ. See Appendix I.

^x The mark of ܠܚܝܠܐ is the same as that of ܠܚܝܠܐ.
 It is said of ܠܚܝܠܐ (see p. 20) "that every point which is at the
 end of a sentence is ܠܚܝܠܐ except ܠܚܝܠܐ." The word
 ܠܚܝܠܐ used in the Syriac, in the case of ܠܚܝܠܐ means a
 sentence, and in the case of ܠܚܝܠܐ, a member of a sentence, or a
 clause. Bar Hebræus says that ܠܚܝܠܐ may be each of the three
 first radical signs ܠܚܝܠܐ, ܠܚܝܠܐ, or ܠܚܝܠܐ, as to its pausal
 value. It has no ܠܚܝܠܐ, i.e. it has not the second point of any
 one of these three signs, and therefore it is called ܠܚܝܠܐ,
simple, or single.

¹⁰ Lam. ii. 20.

^y ܠܚܝܠܐ has for its mark two points, which are placed
 obliquely (see Appendix I.) over the last letter of the member of
 those found placed in the middle, the tenour of the sentence being
 that of chiding. A further explanation of this sign is given by Bar
 Hebræus.

.....

ܐܬܝܬ, ܝܬܝܬܐ ܕܝܬܝܬܐ ܐܬܝܬ ܐܬܝܬ
this is he of whom I said that he cometh after me.

ܐܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ, ¹⁸
blot out our sins, forgive our iniquities, O Lord.⁵

ܐܬܝܬ, ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ, ¹⁹
blessed is he, who feareth the Lord.¹

ܐܬܝܬ, ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ, ²⁰ *call me Nathan;* ܐܬܝܬ ܐܬܝܬ ²¹
ܬܬܝܬ, come unto me all ye that are wearied;

ܐܬܝܬ ܬܬܝܬ ܐܬܝܬ, ²² *behold the lamb of God.¹*

and ܐܬܝܬ is mentioned as another name for the sign ܐܬܝܬ, because it is said that those beatitudes, which are in the Gospel, were given by the Lord of all, to those doing good, *with praise*. Gen. xlix. 9 is stated to be the only example of this sign, and whether it be called ܐܬܝܬ or ܐܬܝܬ, there is no doubt whatever respecting its mark and the position of it. The mark is a point over the penultimate of ܐܬܝܬ. The accent is acute, and is called in Greek παροξύτονος, i.e. next to the last syllable, which is called ὀξύτονος.

¹⁸ The example is probably from the 51st Psalm, although not exactly the same as what we now have in the Syriac version.

⁵ The mark of this sign is a point over the first letter of ܐܬܝܬ with ܐܬܝܬ at the end of ܐܬܝܬ. See Appendix I. under ܐܬܝܬ and ܐܬܝܬ.

¹⁹ Ps. cxii. 1.

¹ The mark of this sign is a point over the first letter of the first word, as ܐܬܝܬ. See Appendix I., paragraph ܐܬܝܬ.

²⁰ 1 Kings i. 32.

²¹ Matth. xi. 28.

²² John i. 29.

¹ The mark of this sign is a point over the first letter of the calling word. For confirmation of this, see also paragraph ܐܬܝܬ. The third example, viz. ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ, is one of ܐܬܝܬ and not of ܐܬܝܬ. The next example of ܐܬܝܬ is found in our copy, and is that with which the MS. ܐ recommends.

ܠܝܢܝܬܐ ܐܠܘܐܝܬܐ * ܠܝܬܝܢܐ ܠܝܬܝܢܐ ܠܝܬܝܢܐ ܠܝܬܝܢܐ³¹
 . ܠܝܬܝܢܐ ܠܝܬܝܢܐ, *ye observe days, and months, and*
times, and years.^r

ܠܝܬܝܢܐ * ܠܝܬܝܢܐ ܠܝܬܝܢܐ ܠܝܬܝܢܐ ܠܝܬܝܢܐ³²
 . ܠܝܬܝܢܐ ܠܝܬܝܢܐ, *in that day ye shall know that*
I am in my father, and ye are in me.^s

ܠܝܬܝܢܐ ܠܝܬܝܢܐ * ܠܝܬܝܢܐ ܠܝܬܝܢܐ ܠܝܬܝܢܐ³³
 ܠܝܬܝܢܐ ܠܝܬܝܢܐ, *that which was said today in*
this mountain, the Lord shall appear.

ܠܝܬܝܢܐ * ܠܝܬܝܢܐ ܠܝܬܝܢܐ, *and beryl and*
sapphire.^t

ܠܝܬܝܢܐ * ܠܝܬܝܢܐ ܠܝܬܝܢܐ ܠܝܬܝܢܐ³⁴
 ܠܝܬܝܢܐ ܠܝܬܝܢܐ, *the righteous shall dwell in the*
land, but sinners shall be rooted from it.^u

ܠܝܬܝܢܐ ܠܝܬܝܢܐ * ܠܝܬܝܢܐ ܠܝܬܝܢܐ³⁵
neither death, nor life.^v

³¹ Gal. iv. 10.

^r Here the members are joined by *Vau*. The sign seems to be read with the mark of ܠܝܬܝܢܐ or ܠܝܬܝܢܐ.

³² John xiv. 20.

^s The mark of this sign (see Appendix I.) is a point. It seems that this sign is called by Bar Hebræus ܠܝܬܝܢܐ ܠܝܬܝܢܐ. The same example, viz. John xiv. 20, is quoted by him as one of ܠܝܬܝܢܐ ܠܝܬܝܢܐ. The mark also, he says, is a point like ܠܝܬܝܢܐ, which corresponds accurately with what is said in the Appendix to which reference has been made in the beginning of this note. In the example cited, the mark is after ܠܝܬܝܢܐ, thus ܠܝܬܝܢܐ.

³³ Gen. xxii. 14.

^t The mark of the sign ܠܝܬܝܢܐ is similar to that of ܠܝܬܝܢܐ.

³⁴ Prov. ii. 21, 22.

^u The mark of this sign is a point below the final letter of a word, or it may be said to be the same in mark as ܠܝܬܝܢܐ omitting the upper point.

³⁵ Rom. viii. 38.

^v The mark of this sign is as that of ܠܝܬܝܢܐ.

ܠܡܥܥܥܐ ܠܠܐ ܝܠܕܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ³⁶
 .ܡܪܝܢܐ, *an evil seed, children that are cor-*
ruptors.

ܠܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ³⁷
in the beginning was the word.^w

ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ³⁸
 "ܡܪܝܢܐ ܕܡܪܝܢܐ, *O death, where is thy victory?*^x
 ܠܡܥܥܥܐ ܠܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ³⁹
 . ܠܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, *love righteous-*
ness, ye judges of the earth.^y

ܠܡܥܥܥܐ ܠܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ⁴⁰
and he saw, and behold the face of the earth was dry;
 . ܠܡܥܥܥܐ ܠܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ⁴¹
and the sons of Bilhah, the handmaid of Rachel, were
Dan and Naphtali.^z

³⁶ Is. i. 4.

³⁷ John i. 1.

^w We have in this example ܠܠܐ under ܕ of ܕܡܪܝܢܐ and the mark of ܠܠܐ is after ܡܪܝܢܐ.

³⁸ 1 Cor. xv. 55.

^x The accent ܠܠܐ is over ܠܠܐ; that of ܠܠܐ after ܡ of ܡܪܝܢܐ and the points ܡܪܝܢܐ ܕܡܪܝܢܐ at the end of "ܡܪܝܢܐ.

³⁹ Wisdom i. 4.

^y Here we have ܡܪܝܢܐ for ܠܠܐ, ܡܪܝܢܐ for ܠܠܐ, ܡܪܝܢܐ for ܠܠܐ ܕܡܪܝܢܐ and ܠܠܐ for ܠܠܐ.

⁴⁰ Gen. viii. 13.

⁴¹ Gen. xxxv. 25.

^z The mark of this sign is the same as that of ܠܠܐ. Bar Hebræus says, that it is distinguished from ܠܠܐ ܠܠܐ in that the clause which comes next, is connected by the letter ܠܠܐ. What constitutes ܠܠܐ ܠܠܐ is fully explained by him in the discourse here edited.

ܠܚܝܬܐ and ܠܚܝܬܐ differ in that ܠܚܝܬܐ is alone in the expression, whilst ܠܚܝܬܐ is put with ܠܚܝܬܐ.

Again there are points which are similar to one another, ܠܚܝܬܐ, ܠܚܝܬܐ, ܠܚܝܬܐ.

The ܠܚܝܬܐ are constantly being brought forth in discourse. ܠܚܝܬܐ is said to him who is great; such as, ܠܚܝܬܐ ܠܚܝܬܐ, ܠܚܝܬܐ, *I beseech Thee, O Lord, have mercy on me*; ܠܚܝܬܐ ܠܚܝܬܐ, ⁴⁵ *I beseech you, my lords, turn to your servant.*^d

ܠܚܝܬܐ indicates oppression, or causes to weep from fear, as that which is said by Jacob the patriarch; ܠܚܝܬܐ ܠܚܝܬܐ. ܠܚܝܬܐ ܠܚܝܬܐ⁴⁶ ܠܚܝܬܐ ܠܚܝܬܐ. ܠܚܝܬܐ ܠܚܝܬܐ, *O God of my father Abraham, O God of my father Isaac, the Lord who hath said to me, return to the land of thy birth, and I will deal well with thee.*

It is needful that there be one order of reading of ܠܚܝܬܐ and ܠܚܝܬܐ. But the reading is distinguished in two ways. One is, that they put ܠܚܝܬܐ ܠܚܝܬܐ in the place of ܠܚܝܬܐ ܠܚܝܬܐ. It is put because of the length of the expression on which it is put. The second is, because it is possible that two or three ܠܚܝܬܐ, may be placed after one another; this ܠܚܝܬܐ ܠܚܝܬܐ has ܠܚܝܬܐ before it and ܠܚܝܬܐ after it. So also ܠܚܝܬܐ ܠܚܝܬܐ has ܠܚܝܬܐ before it and after it, and it is read interrogatively. Similarly ܠܚܝܬܐ and ܠܚܝܬܐ.

⁴⁵ Gen. xix. 2.

^d ܠܚܝܬܐ, like ܠܚܝܬܐ, is farther distinguished by a point at the head of the first word.

⁴⁶ Gen. xxxii. 9.

Also of ܐܪܥܐ, ܐܪܥܐ, ܐܪܥܐ, ܐܪܥܐ, ܐܪܥܐ, ܐܪܥܐ; ܐܪܥܐ is mentioned in two ways; either he who asks is desirous to learn, or he asks temptingly. He who *asks* to learn; as that which is said by the disciples to our Saviour, ܐܪܥܐ ܕܡܪܝܢ, ⁴⁷ *when shall these things be?* Isaac to his father, ܐܪܥܐ ܕܡܪܝܢ, ⁴⁸ *behold the fire and the wood; where is the lamb for a burnt offering?* He who *asks* to tempt or try; as that which is said by the Lord, ܐܪܥܐ ܕܐܕܡ, ⁴⁹ *Where art thou Adam?* ܐܪܥܐ ܕܐܒܠ, ⁵⁰ *and where is Abel thy brother?* ܐܪܥܐ ܕܡܪܝܢ, ⁵¹ *what is this, which is in thy hand?*

ܐܪܥܐ, as he who points with the finger, according to that which is said; ܐܪܥܐ ܕܡܪܝܢ, ⁵² *behold the lamb of God, which taketh away the sin of the world;* also, ܐܪܥܐ, ⁵³ *this is he of whom I said that he cometh after me.*

ܐܪܥܐ, ⁵⁴ *call me Nathan the prophet;* ܐܪܥܐ, ⁵⁵ *come all ye wearied;* ܐܪܥܐ, ⁵⁶ *come ye blessed of my father.*

ܐܪܥܐ, ⁵⁷ *run, gather the arrows, which I cast.*

ܐܪܥܐ, such as that which is said by the priests to God in prayer, ܐܪܥܐ, *pardon our crimes;*

⁴⁷ Matt. xxiv. 3.⁴⁸ Gen. xxii. 7.⁴⁹ Gen. iii. 9.⁵⁰ Gen. iv. 9.⁵¹ Ex. iv. 2.⁵² John i. 29.⁵³ John i. 30.⁵⁴ 1 Kings i. 35.⁵⁵ Matth. xi. 28.⁵⁶ Matth. xxv. 14.⁵⁷ 1 Sam. xx. 36.

ܐܡܝܢ ܬܒܝܢ, blot out our sins; ܐܠܗܐ ܥܡܝܢ, forgive our iniquities; &c.

ܕܒܠܐ ܕܡܝܢ is in the word by which happiness is conveyed, ܕܒܠܐ ܕܡܝܢ, ⁵⁸ blessed is the man.

There is also ܕܡܝܢ with ܕܡܝܢܐ, ⁵⁹ thus: ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ : ܕܡܝܢܐ ܕܡܝܢܐ, ⁵⁹ lest I come and smite the earth with destruction; ܕܡܝܢܐ ⁶⁰ ܕܡܝܢܐ ܕܡܝܢܐ : ܕܡܝܢܐ, and they shall be a wonder to all flesh.

ܕܡܝܢܐ varies from ܕܡܝܢܐ and ܕܡܝܢܐ. ܕܡܝܢܐ, looking to the greatness of the thing, admires it, thus: ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ, how suddenly have they become for an astonishment! ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ, ⁶¹ how is Esau searched out, and how are his secret things sought up! ⁶²

ܕܡܝܢܐ one will read without being suddenly and quickly excited; the word on which ܕܡܝܢܐ is placed, will be read slowly.

ܕܡܝܢܐ is the contrary of ܕܡܝܢܐ, and, therefore, ܕܡܝܢܐ is put everywhere when motion is thought to be required, (but is not had.) It is also put against ܕܡܝܢܐ, where the two erect points ⁶³

⁵⁸ Ps. i. 1.

⁵⁹ Mal. iv. 6.

⁶⁰ Ps. lxvi. 24.

⁶¹ Obad. i. 6.

⁶² Jacob in the last two pages has been recapitulating some of the names of ܕܡܝܢܐ, arranging them in groups according to the similarity of the marks and their positions, as is done more fully in Appendix I. We have first a group of three signs, then one of six, and here one of three.

⁶³ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ. Bar Hebræus.

⁶⁴ By the two erect points, ܕܡܝܢܐ is to be understood, and not the two points of the accent ܕܡܝܢܐ, for that would not at all

are mentioned. But it is the contrary, ܠܐܝ and ܠܡܥ being put, i.e. ܠܡܥܠܐ will stand by the sign ܠܡܥܠܐ, when we mention neither ܠܐܝ nor ܠܡܥ in the sentence.

ܠܡܥܥ and ܠܡܥܥ differ in that with respect to every point which is put at the end of a sentence, it is named ܠܡܥܥ; but ܠܡܥܥ, we say of this *sign*, it is private, because that it is in the sentence by itself, without another point, i.e. without ܠܡܥܠܐ, ܠܡܥ, &c.

ܡܥܥ ܠܡܥܥ ܡܥܥ ܠܡܥܥ. There is ܠܐܝ with it constantly, upon the member which is before ܠܡܥܥ, as, ܡܥܥ ܠܡܥܥ ܡܥܥ ܠܡܥܥ, *look, O Lord, and see my subjection; ܡܥܥ ܠܡܥܥ ܡܥܥ ܠܡܥܥ, have mercy on me, O Lord.*

Again, with respect to the sounds, which indicate ܠܡܥܥ ܠܡܥܥ ܠܡܥܥ, with all others which are similar, and after these ܠܡܥܥ, have points below.ⁱ

agree with the context; also the mark of ܠܡܥܥ is not two points, but one, and further on ܠܡܥܥܐ ܠܡܥܥܐ is mentioned, the same as ܠܡܥܥܐ ܠܡܥܥܐ, which possesses the same mark as ܠܡܥܥܐ. The meaning is that ܠܡܥܥܐ will stand against ܠܡܥܥܐ, by ܠܡܥܥܐ ܠܡܥܥܐ, when ܠܐܝ and ܠܡܥܥ are not put.

ⁱ I think that this and the following remarks belong to the introduction or the 1st Chapter of this tract. It is probable that the copyist may have omitted these sentences in their proper place, and so added them at the end of the tract. A similar omission is to be found in the letter. See note ^h p. 7. Why I consider that these sentences are out of place here is, 1st, that ܠܡܥܥܐ occurs in the last of them, and this is the name of the intermediate vowel sound mentioned in the introduction. 2nd,

Those *sounds*, which indicate ܐܠܐ, ܐܠܐ, &c., have *points* above.

Those *sounds*, which denote ܐܠܐ, ܐܠܐ ܐܠܐ, *O Lord God*, have two *points* i.e. have ܐܠܐ.

that these remarks are headed ܐܠܐ ܐܠܐ *concerning sounds*, as if vowel sounds were the subject of the remarks.

The object of these remarks seems to be to state the punctuation proper for each of the three persons. For the 1st and 3rd persons the author has selected verbs for his examples; but for the 2nd, the noun ܐܠܐ, which, although the points are omitted by the copyist, should have ܐܠܐ, viz. ܐܠܐ, i.e. a point above and a point below. I suspect that ܐܠܐ ܐܠܐ, and ܐܠܐ should change places; for the examples of the 1st person should have the point above, as it actually appears in the text, and the examples of the 3rd person should have the point below, according to the received theory; although the copyist has somehow managed to put it above.

THE BOOK OF RAYS,

BY

GREGORY BAR HEBRÆUS.

THE FOURTH DISCOURSE, SIXTH CHAPTER, ON THE
GREAT POINTS, FIVE SECTIONS.

THE FIRST SECTION.

ON THE NECESSITY OF METRICAL SIGNS.^a

BECAUSE in all speech, the hearer is able from the hearing of one real word, without addition to it, by connection of nouns, verbs and conjunctions, to acquire the different senses, but by a vocal variation only, Syrian Scribes have been industrious in composing structures, directing their speech, and have ordained point marks for metrical signs; so that there is an appropriate sign indicating the various sounds of every one of them. After this manner, those who speak barbarously may become at once (lit. at sight) known, from hearing the speaking, or from the reading.

A RAY.

That placing the points of metrical signs is necessary, may be known from this : he who reads, ל
אמך וזרעו ודורו : אבך חסד לך ונח חסדך,
did not Christ spring from the seed of David, and from

^a A summary of these sections is to be found in the 2nd. Vol. of the *Zeitschrift für die Kunde des Morgenlandes*, by Ewald.

Bethlehem?* if he did not see the mark of ܠܡܫܝܚ with ܚܡܠ, and ܠܡܝܬ with :ܡܝܬ and ܠܡܝܬܝܬ with .ܡܝܬܝܬ, might think that the Messiah was not born of the seed of David and of Bethlehem. Revelation also is, not whether He was born, but whether the Scripture required him to be born of David and at Bethlehem. So also, he who reads .ܚܡܠܠ ܠܡܝܬ ܡܝܬܝܬ ܡܝܬܝܬ ܡܝܬܝܬ ܡܝܬܝܬ, is it comely for a woman to pray unto God with her head uncovered?† except he saw ܠܡܫܝܚ with ܡܝܬܝܬܝܬ, and ܠܡܝܬܝܬ, with .ܚܡܠܠ, he would not know whether the blessed Apostle requested a woman to pray with her head uncovered, or forbade. The Scriptures abound with many other such passages.

A RAY.

THESE vocal marks, composed of great points, are named *metrical signs*; because that as to every logical speech there is an appropriate measure estimated by the sign and indicated by it, so also to every one of these point marks for every logical speech, there is an appropriate measure estimated in regard to the sign and known by it.

Observation. In the invention of the marks of metrical signs, the Greck and our Syriac Literature are especially distinguished. Hence, with respect to other books, which are deprived of them, they lift up the head, as being shorn. Because that these signs are of the kind of musical sounds, it would not indeed be possible for the ear to find their species from rumour and from the tradition of

* John vii. 42.

† 1 Cor. xi. 13.

the teacher to the learner not flowing from the tongue; nor to comprehend them.

THE SECOND SECTION.

ON the number of the metrical signs and their names with their marks.^a

The Western *Syrians* have forty marks, as metrical signs. Four radical, and they are, : ܠܠܐ above, . ܠܠܐ beneath, : ܠܠܐ equals, ܠܠܐ section, and thirty six branches, which germinate from them. These are either simple or compound. There are twenty-eight simple *signs*, : ܠܠܐ ܠܠܐ variation of ܠܠܐ, . ܠܠܐ ܠܠܐ variation of ܠܠܐ, : ܠܠܐ ܠܠܐ variation of ܠܠܐ, ܠܠܐ ܠܠܐ, the ܠܠܐ which divides, ܠܠܐ weeping, ܠܠܐ commanding, . ܠܠܐ simple, ܠܠܐ reproof, ܠܠܐ interrogating, ܠܠܐ ܠܠܐ ܠܠܐ, the ܠܠܐ which does not divide and that which does divide, ܠܠܐ ܠܠܐ three ܠܠܐ, ܠܠܐ the praiser, ܠܠܐ ܠܠܐ giving happiness, ܠܠܐ calling, ܠܠܐ indicating, ܠܠܐ praying, ܠܠܐ supplicating, ܠܠܐ making to descend, ܠܠܐ admiring, ܠܠܐ discontinuing, ܠܠܐ uniting, ܠܠܐ ܠܠܐ variation of ܠܠܐ, ܠܠܐ tearing away or drawing out, ܠܠܐ ܠܠܐ variation of ܠܠܐ, ܠܠܐ motion, ܠܠܐ a prop, ܠܠܐ ܠܠܐ variation of ܠܠܐ; ܠܠܐ ܠܠܐ, ܠܠܐ and ܠܠܐ; ܠܠܐ ܠܠܐ, ܠܠܐ and ܠܠܐ;

^a The marks of many of the signs, through the ignorance or carelessness of the copyist, are not put with their names. They appear, however, in the description which follows.

ܡܚܬܐ ܕܡܝܢ ܕܐܝܢ ܕܠܚܝܬܐ, ܕܠܚܝܬܐ and ܕܠܐ and ܡܚܬܐ ܕܡܝܢ; ܕܠܐ ܕܡܝܢ ܕܠܐ ܕܡܚܬܐ ܡܚܬܐ, ܕܠܐ and ܡܚܬܐ ܕܠܐ ܕܡܝܢ and ܕܡܚܬܐ; ܕܡܚܬܐ *with the letters*, ܕܡܚܬܐ ܕܡܚܬܐ *turning back*, ܕܡܚܬܐ ܕܡܚܬܐ, *variation of* ܕܡܚܬܐ; ܕܡܚܬܐ, *is* ܡܚܬܐ ܕܡܚܬܐ, ܕܡܚܬܐ *with* ܕܡܚܬܐ, *is*.

A RAY.

THE mark of the sign ܕܠܐ is two points, one under^b the end of the clause, and the other before the end, above, thus :

The mark of ܕܡܚܬܐ is two points, one under the end of the clause, and the other before the end, below, thus :

The mark of ܕܡܚܬܐ, which is also named ܕܡܚܬܐ, is two points equal in position, thus :

The mark of ܕܡܚܬܐ is one point under the end of the sentence, thus .

The marks of these four acquire the denominations from the position of their points.

Observation. From the marks of these roots, the marks of their branches are composed. These may be distinctly known by examples of each one of them. Know, O reader, that Doctors perceive a vocal sign to be bound up in its mark, according to the logical purpose of every clause. But it is thought by me that they have not accurately com-

^b It seems to have been the custom of at least some Syrians to write from the top of the page to the bottom, beginning at the left hand. Hence ܕܡܚܬܐ, *under*, would accurately express the position of this point of ܕܠܐ .

prehended, and, therefore, because knowledge such as this was difficult to be learned, they cut off opinion.^c By the excision, they decreed and declared that it was not by human intelligence the measures were put in the Holy Scriptures, but as it appeared^d they were inspired by the Holy Ghost, by whom was the placing of them. This thing is, therefore, confessed by those teaching it, that they are not to take the Holy Scriptures as immutable, as did the ancients. This is a very lofty *notion* and to which human power is unable to attain. But with respect to the signs, which *the marks* bind, let them be understood as they appear; and as they have heard from their masters, let *persons* learn to call these sounds.

Observation. In some places it is a possible matter to bring forth a logical reason for the signs. In the Old *Testament*, ܕܐ . ܟܠܟ ܟܝܒ ܕܡܝܕ¹ ܠܝܝܢ ܕܝܢ ܠܡܥܠ, *in the beginning God created the heaven and the earth*. Because that He, the lofty one, descended for the creation of heaven, the name ܟܠܟ is put with ܠܕܡܕܝܬ, the noun ܠܡܥܠ with ܠܡܥܠܐ, the ally of ܠܕܡܕܝܬ. In the New *Testament* we have : ܠܡܥܠܐ ܕܡܥܠܐ ܡܕܝܬܐ ܠܕܡܕܝܬ² ܡܝܕܝܬܐ ܡܝܕ^e ܕܡܥܠܐ ܡܝܕ, *the book of the generation of Jesus Christ, the son of David, the son of Abraham*. Because that Christ the son enters into the family not *by* David emitting in the flesh, the noun

¹ Gen. i. 1.² Matth. i. 1.^c I.e. private judgment.^d Lit., according to that which has been seen.^e The ܠܕܡܕܝܬ of ܡܥܠܐ is omitted in the Text.

ܕܠܝܬܐ is bound with ܕܠܝܬܐ, and the name David with ܕܠܝܬܐ, the ally of ܕܠܝܬܐ. There are expressions suitable for two species of points, as in the Edessene copies of the prophet Isaiah, ܕܠܝܬܐ ܕܠܝܬܐ³ ܕܠܝܬܐ, *a seed causing shame, children corrupting*, upon ܕܠܝܬܐ is put ܕܠܝܬܐ, and under ܕܠܝܬܐ, ܕܠܝܬܐ; but in the copies of Soba ܕܠܝܬܐ is on ܕܠܝܬܐ and ܕܠܝܬܐ.

I was acquainted at the same time with two old men at ܕܠܝܬܐ Melitene. There was a deliberation respecting the phrase ܕܠܝܬܐ ܕܠܝܬܐ. One, who was Michael, placed ܕܠܝܬܐ ܕܠܝܬܐ, with ܕܠܝܬܐ, as that he had received from his master and our master George. But the other, who was Basil, placed ܕܠܝܬܐ ܕܠܝܬܐ, with ܕܠܝܬܐ, as he had received from his master Constantine. And so every scribe measures according to what seems good to him.

THE THIRD SECTION.

ON the suitability of the positions of the four radical signs.

ܕܠܝܬܐ is put, when the first clause is finished by ܕܠܝܬܐ, and the second clause being long, it is therefore inserted between its members; as ܕܠܝܬܐ⁴ ܕܠܝܬܐ, *and when thou prayest* (:ܕܠܝܬܐ), ܕܠܝܬܐ ܕܠܝܬܐ, *be not as the hypocrites* (:ܕܠܝܬܐ), ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ, *who love to stand in the assem-*

³ Isaiah i. 4.

[†] The ܕܠܝܬܐ of ܕܠܝܬܐ, the copyist has not put in the Text.

[‡] The ܕܠܝܬܐ of ܕܠܝܬܐ, is also left out by the copyist. In the Bodleian MS. the mark upon ܕܠܝܬܐ and ܕܠܝܬܐ is "

⁴ Matth. vi. 5.

blies, and in the corners of the streets to pray
 (ܐܠܝܬܐ), ܐܝܬܐ ܠܝܬܐ, that they may be seen
 of men (ܐܠܝܬܐ). It is also put in a long question;
 as, ܐܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ⁶
 what man of you hath a sheep (ܐܠܝܬܐ), ܐܝܬܐ
 ܐܝܬܐ ܠܝܬܐ, and if it fall in the ditch
 on the Sabbath day (ܐܠܝܬܐ), ܐܝܬܐ ܠܝܬܐ
 but he taketh and raiseth it (ܐܠܝܬܐ). It is also
 put when many different thoughts come together.
 Theologus.^h ܐܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܐܝܬܐ ܠܝܬܐ ܠܝܬܐ, that ye may know how
 a stranger may nourish the sons of the country
 (ܐܠܝܬܐ), ܐܝܬܐ ܠܝܬܐ ܠܝܬܐ, and a villager citi-
 zens, (ܐܠܝܬܐ), ܐܝܬܐ ܠܝܬܐ ܠܝܬܐ
 and he who is not mirthful those who are mirthful
 (ܐܠܝܬܐ) ܐܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܐܝܬܐ ܠܝܬܐ, and the poor man and the
 domestic (ܐܠܝܬܐ) those who exceed in wealth.
 (ܐܠܝܬܐ).

A RAY.

ܐܠܝܬܐ is put at the end of the first clause, when
 the second ends with ܐܠܝܬܐ; as, ܐܝܬܐ ܐܠܝܬܐ⁷
 ܐܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ, and many multi-
 tudes came after him (ܐܠܝܬܐ), and he healed
 them (ܐܠܝܬܐ). But if the second be long, it
 will end with ܐܠܝܬܐ and ܐܠܝܬܐ and ܐܠܝܬܐ; as,
 ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ, and the pharisees
 drew near to him (ܐܠܝܬܐ), ܐܠܝܬܐ ܐܠܝܬܐ, and

⁶ Matth. xii. 11.^h Gregory Nazianzen.⁷ Matth. xii. 15.

tempted (ܠܚܝܬ), ܐܠ ܐܢܬ, him (ܠܚܝܬ),
 .ܦܝܬܝܢ, and said (.ܥܬܝܬ). There are passages,
 where two .ܠܚܝܬ may be put before ܠܚܝܬ;
 as, ܠܚܝܬ ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ ܠܚܝܬ⁸
 ܠܚܝܬ ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ, thou
 hypocrite (ܠܚܝܬ), first cast out the beam from
 thine eye (ܠܚܝܬ), and then thou shalt see plainly
 to cast out the mote from the eye of thy brother.
 (.ܠܚܝܬ). There are passages, where there are
 three; as, ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ⁹
 ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ ܠܚܝܬ
 ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ
 .ܠܚܝܬ .ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ
 and there thou rememberest that thy brother hath
 against thee any quarrel (.ܠܚܝܬ), leave there thy
 offering upon the altar (.ܠܚܝܬ), and go, first,
 be reconciled to thy brother (.ܠܚܝܬ), and then
 come, offer thy gift (.ܠܚܝܬ). There are now found
 by Doctors more than three ܠܚܝܬ coming one
 after another.

A RAY.

ܠܚܝܬ are placed at the end of the first clause, when
 it is long, then comes ܠܚܝܬ, and then ܠܚܝܬ; as,
 ܠܚܝܬ ܠܚܝܬ : ܠܚܝܬ ܠܚܝܬ¹⁰
 ܠܚܝܬ ܠܚܝܬ ܠܚܝܬ .ܠܚܝܬ .ܠܚܝܬ ܠܚܝܬ
 ܠܚܝܬ, and if I had not done in their eyes

⁷ Matth. xix. 3.⁸ Matth. vii. 5.⁹ Matth. v. 23, 24.¹⁰ John xv. 24.

[illegible]

A RAY.

Every point which is placed at the end of the apodosis is -**𐤊𐤍𐤁 𐤀𐤕𐤁**, *Posuqo-proper* **𐤊𐤍𐤁** going before; as, **𐤁𐤏 𐤕𐤏 𐤁𐤏 . 𐤊𐤍𐤁 𐤏𐤏𐤏**¹³ **𐤀𐤕𐤁 . 𐤏𐤏𐤏**, *God (𐤊𐤍𐤁) no man hath seen at any time (𐤀𐤕𐤁)*; or **𐤊𐤍𐤁** going before; as, **𐤏𐤏𐤏 𐤏𐤏𐤏 𐤊𐤍𐤁 . 𐤊𐤍𐤁 . 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏**¹⁴

¹³ John i. 18.

¹⁴ John v. 23.

[illegible]

Observation. When the protasis is long, it is divided by **كآة**, finishing with **كسث**; then follows the apodosis. But if the *apodosis* be long, **كل** are put in the middle between its members; then follows **فصه**. The Acts;
٢٠ كمرن دح فلعبن عجه
كر كنمسن كر مسر لملل : كآة . كرك
دلال دل دل قعب . كسث . كمز كرك س
ملم زج ذمه كمز : كل . فعلب مم كر
كم لم مل مم موم فمعب لم : كل .
كرك , and
*it came to pass that when Simon Peter and John went up together to the temple (**كآة**), at the time*

¹⁹ Rom. i. 1.

²⁰ Acts iii. 1, 2.

you, brethren (ܠܚܝܬܐ ܕܚܝܬܐ), when ye enter into many and divers temptations (ܐܬܬܝܠܥܝܬܐ); for ye know that the trial of faith (ܬܠܝܬܐ ܕܝܬܝܬܐ) worketh for you patience (ܐܬܬܝܠܥܝܬܐ).

ܬܠܝܬܐ ܕܝܬܝܬܐ, variation of ܬܠܝܬܐ, is distinguished from ܬܠܝܬܐ by its additional confirmation; and therefore the Eastern Syrians add a third point to it, and they call it ܬܠܝܬܐ ܬܠܝܬܐ. The Acts.

ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ. ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ²²

ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ. ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ

. ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ, then Ananias went to him, and put a hand upon him, and said to him, Brother Saul (ܬܠܝܬܐ ܕܝܬܝܬܐ), our Lord Jesus hath sent me, &c. The Gospel. ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ²³

ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ. ܬܠܝܬܐ ܕܝܬܝܬܐ

. ܬܠܝܬܐ ܕܝܬܝܬܐ, and verily I say unto thee (ܬܠܝܬܐ ܕܝܬܝܬܐ), that thou shalt not depart from thence, until thou shalt have paid the last farthing.

ܬܠܝܬܐ ܕܝܬܝܬܐ, variation of ܬܠܝܬܐ, is distinguished from ܬܠܝܬܐ by the length of the sound, and is put at the end of the protasis, when the apodosis with ܐܬܬܝܠܥܝܬܐ follows, and there is not a return of the thought, and therefore it is called ܬܠܝܬܐ, loosening. Pen-

tateuch. ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ : ܬܠܝܬܐ ܕܝܬܝܬܐ²⁴

. ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ. ܬܠܝܬܐ ܕܝܬܝܬܐ, and they bore to them the Giants of old (ܬܠܝܬܐ ܕܝܬܝܬܐ); men of renown (ܐܬܬܝܠܥܝܬܐ). Paul. ܬܠܝܬܐ ܕܝܬܝܬܐ²⁵

. ܬܠܝܬܐ ܕܝܬܝܬܐ : ܬܠܝܬܐ ܕܝܬܝܬܐ ܕܝܬܝܬܐ

²² Acts ix. 17.

²³ Matth. v. 26.

²⁴ Gen. vi. 4.

²⁵ Rom. i. 25.

ܠܡܠܝܚܐ; as, ܠܡܠܝܚܐ ܠܚܝܢ ܕܡܠܝܚܐ⁴²
ܠܚܝܢ, *blessed is he whose iniquity is forgiven*;
ܠܡܠܝܚܐ ܠܚܝܢ ܕܡܠܝܚܐ, *blessed is he who*
looketh on the poor. Its mark is one point at the
head of the first syllable, and its accent is ܠܡܠܝܚܐ.^m

According to the opinion of Thomas of Harkel,
ܠܡܠܝܚܐ and ܠܡܠܝܚܐ are one; and this is
correct, for they are equal in the sign, although in
ܠܡܠܝܚܐ, the point is mentioned afterwards upon
that which is the praising noun, but in ܠܡܠܝܚܐ
upon the protasis in the beginning of the sentence.

ܠܡܠܝܚܐ; as, ܠܡܠܝܚܐ ܠܡܠܝܚܐ ܠܡܠܝܚܐ ܠܡܠܝܚܐ⁴³
come to me, ye that are wearied and laden, and I
will give you rest. Of this again the mark is one
point at the head of the calling word, which is pro-
tracted by its accent.

ܠܡܠܝܚܐ; as, ܠܡܠܝܚܐ ܠܡܠܝܚܐ ܠܡܠܝܚܐ⁴⁴
ܠܡܠܝܚܐ, *behold the lamb of*
God! This is He of whom I said, that he cometh after
me. Of this sign also the mark is one point, distin-
guished by its sound, from that which is without it.
ܠܡܠܝܚܐ. Its mark is one point, before the head,
and two behindⁿ in a straight line at the end of
the protasis; but upon the clauses, which follow,
the one point only is put; as, ܠܡܠܝܚܐ ܠܡܠܝܚܐ⁴⁵

⁴² Ps. xxxii. 1, 2.

^m This word and ܠܡܠܝܚܐ occurring just before are forms
derived from the root ܠܡܠܝܚܐ, for the sense of which see Castell.

⁴³ Matth. xi. 28.

⁴⁴ John i. 29, 30.

ⁿ When the writing is from the top to the bottom, a point to
the left of a letter may be said to be *before*, ܠܡܠܝܚܐ, and when it is
to the right to be *behind*, ܠܡܠܝܚܐ.

⁴⁵ Matth. vi. 9, 10.

.ܘܢܝܢܐ ܠܐܡܢܝ . ܘܬܥܠܡܐ ܠܐܡܢܐ . ܘܢܝܢܐ ܠܐܡܢܝ
Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done.

ܠܐܡܢܐ . Its mark is similar to that of ܠܐܡܢܐ;
 as, ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ, *Thou, O Lord, wilt keep us in peace.* When the protasis is long, ܠܐܡܢܐ follows, and at the conjunction of the apodosis, is ܠܐܡܢܐ; as,
 .ܠܐܡܢܐ ܠܐܡܢܐ . ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ⁴⁶
 ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ . ܠܐܡܢܐ
 . ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ, *O Lord, according to all Thy righteousness, which Thou hast done to us, let Thine anger and Thy wrath be turned away from Thy city Jerusalem, and from Thy holy mountain.*

ܠܐܡܢܐ . Of this also the mark is one point, at the head before; and it is joined, among many, to ܠܐܡܢܐ, ܠܐܡܢܐ, ܠܐܡܢܐ, ܠܐܡܢܐ and ܠܐܡܢܐ; as, ܠܐܡܢܐ ܠܐܡܢܐ⁴⁷
 ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ
 . ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ, *and Rebecca lighted off the camel, and she said to the servant, who is this man, who cometh in the field to meet us? : ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ,*⁴⁸ *and he made obeisance and said, what saith my lord unto his servant? ܠܐܡܢܐ ܠܐܡܢܐ,*⁴⁹ *from whence art thou? ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ*⁵⁰
 ܠܐܡܢܐ ܠܐܡܢܐ, *how wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed. ܠܐܡܢܐ ܠܐܡܢܐ ܠܐܡܢܐ,*⁵¹ *where is Abel thy*

⁴⁶ Dan. ix. 16.⁴⁷ Gen. xxiv. 64, 65.⁴⁸ Josh. v. 14.⁴⁹ 2 Sam. i. 13.⁵⁰ 2 Sam. i. 14.⁵¹ Gen. iv. 9.

but it is distinguished from it, in that it has position at the head of the word; as, ⁵⁸ܠܚܝܬܐ ܒܗܠܐ ܠܥܒܕܐ. *how have the mighty fallen!* ⁵⁹ܠܚܝܬܐ ܕܥܒܕܐ ܚܝܬܐ. *how hath the Lord obscured in His anger the daughter of Zion!* There are passages where ܠܚ follows next; as, ⁶⁰ܠܚܝܬܐ ܕܥܒܕܐ ܚܝܬܐ. *how is the fine gold despised, and the beautiful colour changed!* But some of us make its mark one point, as that of ܠܚܝܬܐ. Then it acquires a distinction by the accent, not by the mark.

ܠܚܝܬܐ from ܠܚܝܬܐ a cessation of motion,^o where it is thought that there is motion, although not obtained; as, ⁶¹ܠܚܝܬܐ ܕܥܒܕܐ ܚܝܬܐ ܠܚܝܬܐ. *marvel not that I say unto you, it is needful for you to be born again.* Here the necessity of motion is apparent, of ܠܚܝܬܐ or ܠܚܝܬܐ or some other, for the apodosis is not yet completed; but motion ceases, because that it (the apodosis) is presented to the mind, very lofty, elevated, and too far removed by the protasis, to be plainly understood; as, ⁶²ܠܚܝܬܐ ܕܥܒܕܐ ܚܝܬܐ. *the wind bloweth where it willeth, &c.*

ܠܚܝܬܐ is put when there is one word only in Greek, but two in Syriac. Its mark is one point after the first member,^p and by it, *the member* is woven

⁵⁸ 2 Sam. i. 19.⁵⁹ Lam. ii. 1.⁶⁰ Lam. iv. 1.

^o Motion seems here to mean, continuance of the subject. It ceases at the end of John iii. 7, for the reason above stated, and ܠܚܝܬܐ is therefore put instead of ܠܚܝܬܐ or some other minor point.

⁶¹ John iii. 7.⁶² John iii. 8.^p I.e. the first member of the expression.

with the other, and therefore Thomas calls it ܐܝܢܐ ; as, ܐܝܢܐ ܕܐܝܢܐ . ܐܝܢܐ equal in substance, ܐܝܢܐ ܕܐܝܢܐ omnipotent, ܐܝܢܐ ܕܐܝܢܐ immortal, ܐܝܢܐ ܕܐܝܢܐ unbegotten, ܐܝܢܐ ܕܐܝܢܐ unchangeable.

ܐܝܢܐ ܕܐܝܢܐ , the variation of ܐܝܢܐ . Its mark is the same as that of ܐܝܢܐ , but it is distinguished from it in the mind, namely, that in Greek, as in Syriac, its expression has two members; as, ܐܝܢܐ ܕܐܝܢܐ . ܐܝܢܐ ܕܐܝܢܐ ,⁶³ sown in corruption, raised in incorruption.

ܐܝܢܐ joins single disjointed members, attracted to one another, and its mark is one point, similar to that of ܐܝܢܐ , before the moveable letter, which is at the head of every member. Paul. ܐܝܢܐ⁶⁴

ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ . ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ .

ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ . ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ .

ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ . ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ .

ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ . ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ .

ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ . ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܐܝܢܐ . But in

every thing we approve ourselves as the ministers of God, in much patience, in afflictions, in necessities, in prison, in stripes, in bonds, in tumults, in labour, in watching, in fasting, by pureness, by knowledge, by longsuffering, by kindness. So far we have

ܐܝܢܐ ; from here and beyond, although the members are joined together, ܐܝܢܐ ceases, and ܐܝܢܐ , whose mark is a line above, is introduced, especially by the Eastern Syrians ; as, ܐܝܢܐ ܐܝܢܐ . ܐܝܢܐ

⁶³ 1 Cor. xv. 42.

⁶⁴ 2 Cor. vi. 4—6.

וְכָל־הַמַּעֲשִׂים אֵלֶיךָ יִסְתַּחֲפֹן . וְכָל־הַמַּעֲשִׂים
 וְכָל־הַמַּעֲשִׂים . וְכָל־הַמַּעֲשִׂים . וְכָל־הַמַּעֲשִׂים .
 . go, say to John every thing
which you have seen and heard (*וְכָל־הַמַּעֲשִׂים*); that the blind
see, the lame walk, the lepers are cleansed, the deaf
hear, the dead are raised, and the poor are preached
to (simple *וְכָל־הַמַּעֲשִׂים*), and blessed is he; whosoever
shall not be offended in me. But if a verb with א
 follows a noun in such as these, not *וְכָל־הַמַּעֲשִׂים* but *וְכָל־הַמַּעֲשִׂים*
 follows; as, *וְכָל־הַמַּעֲשִׂים : וְכָל־הַמַּעֲשִׂים*.
וְכָל־הַמַּעֲשִׂים : וְכָל־הַמַּעֲשִׂים.
וְכָל־הַמַּעֲשִׂים : וְכָל־הַמַּעֲשִׂים.
וְכָל־הַמַּעֲשִׂים : וְכָל־הַמַּעֲשִׂים, That the multitude
 (*וְכָל־הַמַּעֲשִׂים*) wondered, when they saw the dumb speaking,
 the maimed made whole (*וְכָל־הַמַּעֲשִׂים*), the lame walking
 (*וְכָל־הַמַּעֲשִׂים*), the blind seeing (*וְכָל־הַמַּעֲשִׂים*); and they glorified
 the God of Israel.

[illegible]

74 Matth. xv. 31.

† קול is *motion*; here it seems to mean the motion of the sound. Bar Hebræus is speaking of an extension of the motion of the sound, i.e. an extension of the sound.

⁷⁵ Rom. viii. 38, 39.

SECTION V.

ON THE COMPOUND BRANCH SIGNS.

ܡܡܫܐܢܐ ܡܡܫܐ ܠܐ ܠܡܝ. Isaiah. ܠܐ ܠܡܝ⁸⁰
 ܠܡܝܢܐ ܡܡܫܐ ܠܐ ܠܡܝܢܐ, *attend, O Laish, and*
answer, O Anathoth, Madmena is removed. ܠܐ
 is read with ܡܡܫܐ ܠܐ ܠܡܝ, and ܡܡܫܐ ܠܡܝܢܐ
 with ܡܡܫܐ ܠܡܝܢܐ; then follows the expression "Mad-
 menah is removed."

ܠܡܝܢܐ ܠܡܝܢܐ. Proverbs. ܠܡܝܢܐ ܠܡܝܢܐ⁸¹
 ܠܡܝܢܐ ܠܡܝܢܐ : ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ
 . ܠܡܝܢܐ ܠܡܝܢܐ, *O my son! Oson of my*
womb! O son of my vows! Give not thy
strength to women, nor thy ways for the food of
kings. Here the first and second, their ܠܡܝ
 do not divide; but the third, its ܠܡܝ does divide.
 But the Eastern Syrians do not read these with
 ܠܡܝܢܐ; but the first and second with ܠܡܝܢܐ and the
 third with ܠܡܝܢܐ. Theologus. ܠܡܝܢܐ ܠܡܝܢܐ
 ܠܡܝܢܐ : ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ
 ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ, *hear this all ye*
people; hear ye nations, tongues, families, the whole
race of men, and every thing existing. Here the
 first does not divide, but the second and third do
 divide.

ܠܡܝܢܐ ܠܡܝܢܐ — ܠܡܝܢܐ ܠܡܝܢܐ⁸²
 . ܠܡܝܢܐ ܠܡܝܢܐ ܠܡܝܢܐ, *and shall not*
my soul be avenged upon such a people as this?
 (ܠܡܝܢܐ ܠܡܝܢܐ).

⁸⁰ Is. x. 30.⁸¹ Prov. xxxi. 23.⁸² Jer. v. 9.

ܠܠܟܝܢܐ ܠܡܥܬܐ ܠܐܝ — ܠܡܝܢ ܡܠ ܠ⁸³
 ܐܝܢ ܡܠ ܠܠܟܝܢܐ ܠܐܝܢܐ ܠܐܝܢܐ ܠܐܝܢܐ ܠܐܝܢܐ
 . ܠܠܟܝܢܐ ܠܡܥܬܐ ܠܐܝܢܐ ܠܐܝܢܐ ܠܐܝܢܐ ܠܐܝܢܐ
if we sow in you spiritual things (ܠܐܝܢܐ), is it a great matter
(ܠܠܟܝܢܐ), if we reap of you carnal things?
(ܠܠܟܝܢܐ).

There are passages, where ܠܠܟܝܢܐ not interroga-
 tive is put for ܠܠܟܝܢܐ interrogative; as, ܠܠܟܝܢܐ⁸⁴
 ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
 . ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
 . ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
but if God so clothe the grass of the field, which to-day is, and
to-morrow is cast into the oven; shall He not much
more (clothe) you, O ye of little faith? But the
Eastern Syrians read the verb ܠܠܟܝܢܐ with ܠܐܝܢܐ.

ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ — ܠܠܟܝܢܐ ܠܠܟܝܢܐ⁸⁵
 . ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
 . ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
and will there be (ܠܠܟܝܢܐ) an answer (ܠܠܟܝܢܐ) to the children
of Israel? (ܠܠܟܝܢܐ). This compound the Eastern
 Syrians name ܠܠܟܝܢܐ; because the sole of the
 expression is adorned with ܠܠܟܝܢܐ as with a sandal.
 ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ — ܠܠܟܝܢܐ ܠܠܟܝܢܐ⁸⁶
 ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
 ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ
whether (ܠܠܟܝܢܐ) does that servant receive his thanks (ܠܠܟܝܢܐ), because
that he hath done whatsoever has been commanded
of him? (ܠܠܟܝܢܐ).

ܠܠܟܝܢܐ ܠܠܟܝܢܐ — ܠܠܟܝܢܐ ܠܠܟܝܢܐ⁸⁶
 ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ ܠܠܟܝܢܐ

⁸³ 1 Cor. ix. 11.⁸⁵ Luke xvii. 9.⁸⁴ Matth. vi. 30.⁸⁶ John xi. 56.

they found an adherence to one another, of ܠܐܕܝܝܝܐ before ܠܐܕܝܝܐ, followed by ܐܡܡܐ, they read and taught to read in a restrained way, for ornament and excellence. This *sign* however was not in every place; but in some rare passages; as, ܐܡܡܐ ܕܝܕܝܝܐ⁹⁴ ܠܐܕܝܝܝܐ . ܐܡܡܐ ܕܝܕܝܝܐ ܠܐܕܝܝܝܐ ܠܐܕܝܝܝܐ ܠܐܕܝܝܝܐ, *let the water be gathered together under heaven to one place, and let the dry land be seen.* Zechariah; ܠܐܕܝܝܝܝܐ ܐܡܡܐ . ܐܡܡܐ ܕܝܕܝܝܐ ܠܐܕܝܝܝܝܐ⁹⁵ ܠܐܕܝܝܝܝܐ, *the hands of Zerubbabel laid the foundations of this house.* ܠܐܕܝܝܝܝܐ ܐܡܡܐ ܕܝܕܝܝܐ ܠܐܕܝܝܝܝܐ⁹⁶ ܠܐܕܝܝܝܝܐ ܐܡܡܐ . ܐܡܡܐ ܕܝܕܝܝܐ ܠܐܕܝܝܝܝܐ ܠܐܕܝܝܝܝܐ ܠܐܕܝܝܝܝܐ, *and she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.*

⁹⁴ Gen. i. 9.⁹⁵ Zech. iv. 9.⁹⁶ Matth. xii. 42.

APPENDIX I.

IMMEDIATELY following the Tract of Jacob in the MS. is a fragment of a Letter on the subject of the accents, the author of which is not mentioned. I say a fragment, for the beginning of the Letter as Dr. Land has observed, is evidently wanting.* It may be and probably is the case; that the fragment comprises most of the Letter; but in the beginning, there is no mention, according to custom, of the person by whom the Letter was written, nor of the person to whom it was addressed. Again, the second word ܐܢܝ of the fragment, intimates that there was something previously treated of. Those who are addressed are called spiritual brethren, and, therefore, it is probable that it was written for the use of a Monastery.

Although we cannot say by whom the letter was written, most likely, because it has not been given entire, yet there is decisive evidence, that it is one of the earliest writings on the subject of the accents. I am disposed to think that it belongs to the sixth century, and that it was written about the time of Thomas the Deacon. There are correspondences in the list of accents given in this Letter with the list of Thomas, which do not exist with the list of Jacob, or with that of Bar Hebræus, and which are of such a kind, as to suggest that they were con-

* See *Anecdota Syriaca*. Tom. i. p. 16.

temporaneous. For instance, both in this Letter, and in the list of Thomas, 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿 and 𐌲𐌹𐌿𐌸 are two names of the same sign; but by Jacob and Bar Hebræus they are made, each the name of an independent sign. In the two former lists, 𐌲𐌹𐌿𐌸 is mentioned as another name of the sign 𐌲𐌹𐌿𐌸; but in the two latter, it is not given. In the two former, 𐌲𐌹𐌿𐌸 is said to be a second name of the sign 𐌲𐌹𐌿𐌸; but in the two latter it is not mentioned. In the two former we have 𐌲𐌹𐌿𐌸𐌲𐌹𐌿𐌸 as another name for the sign 𐌲𐌹𐌿𐌸; whilst in the two latter it is the second name of 𐌲𐌹𐌿𐌸. These correspondences in the two former lists afford some evidence that they were written about the same time, and as it is said that Thomas the Deacon flourished in the sixth century, I think that early in that century, this Letter first saw the light. Further; in this Letter there is nothing said about compound signs, and the reason for not treating of them is stated. The reason was because the subject was new, and that there existed 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸 *no publication, nor disquisition of men on these* (accents). This statement is a proof that the Letter must have been written before the compound signs had obtained much consideration, and consequently before the Tract of Mār Jacob, who lived in the succeeding century, and who has therein entered into this subject, perhaps as fully, or nearly so, as any subsequent writer on the accents. On account of the antiquity of this Letter, it is of great importance, and I, therefore, insert it here. It is, like the Discourse of Bar Hebræus, a very useful commentary to the Tract of Jacob, which

[illegible]

[illegible]

Aristotle^b very wisely said, that there are five signs of discourse, viz. **κλκκκ** interrogating, **κλκκ** calling, **κκκκκ** supplicating, **κκκκ** commanding, **κκκκκ** a section. With respect to this last sign, it perfects the discourse much more exactly than the others. But there are other grammarians, distinguished for knowledge of such matters as these, who have in their writings delivered ten points (or accents) for those who wish to become conversant with these things.

Epiphanius,^c also, holy and a worker of wonders, who in the pastures of the true and orthodox faith, and in the folds strong and inaccessible to the wild (field) swine and ravenous and tearing wolves, and with those, who are found willing to work for the sake of others, fed and did good to the dear and beloved flock of Christ—in the writings engraven by the inspiration of the Holy Spirit, he has delivered (signs or accents) to boasting men. But because Syrian men, such as we, are not familiar

^b In the commentary of Probus on Aristotle *περὶ ἑρμηνείας*, just published by Dr. Hoffmann, p. 66, he says: *the object of Aristotle in this book is to teach us concerning speech; but not concerning all speech; for there are five kinds of speech, κλκκκ, κλκκ, κκκκκ, κκκκ, κκκκκ*.

^c Epiphanius was bishop of Salamis in the 4th century. Jerome speaks of him in high terms, and says that he was called *πεντά-γλωττος*, a man of five languages, viz. Greek, Syriac, Hebrew, Egyptian and Latin. It seems probable from the context and from the time in which Epiphanius flourished, although he knew Syriac, that what he wrote on accents, was on Greek accents. In the *Bibliotheca Orientalis*, Tom. ii. p. 499, by Assemani, there is mention of a MS. in the Vatican by Epiphanius, *de punctis: de ponderibus et mensuris, et de significatione literarum alphabeti*, a Syriac version.

with these matters, it has appeared to me, that to speak now of the distribution of these *points*, or of how many of these and what each one of them comprises, or of those which are embraced *in the same sentence*, how much power each one of them possesses, or upon what syllables it is right that they should be put, viz. how many places each one of them acquires, would be unseasonable. It seems to me that to occupy ourselves now with such things as these would be ill timed; because there is no publication,^d and no disquisition of men in these matters.

Concerning those *signs*, with which we Syrians are familiar, it is right that I should speak in holy love to you. The ܐܬܝܬܐ, namely ܐܬܝܬܐ *points*, which we Syrians use, the number of those imposed by men, has attained to twenty three; many of them falling under^e one another, being bound and held by one another.

The naming of them is thus, ܐܬܝܬܐ above, ܐܬܝܬܐ contention, ܐܬܝܬܐ motion, ܐܬܝܬܐ beneath, ܐܬܝܬܐ a fulcrum, ܐܬܝܬܐ praying, ܐܬܝܬܐ equals, ܐܬܝܬܐ

^d What is here said, is to be understood of compound signs. The writer excuses himself for not treating of these signs, because the subject was new, or at least, there had been no work published on it. He, therefore, invites the attention of those, who are addressed, only to simple or single signs. The treatment of signs, two, three, four, &c., combined in a sentence, and the consideration of all the circumstances of their combination would, he says, be *unseasonable*. We infer from what has been here mentioned, that this must have been one of the first writings on the subject.

^e It is said to have been a custom with many Syrians to write from the top of the page to the bottom. This practice will explain what is here said of signs falling under one another.

reproof, **𐌸𐌹𐌺𐌰** loosening, **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰**, i.e. **𐌸𐌹𐌺𐌰** which divides, **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰** and (**𐌸𐌹𐌺𐌰**) which does not divide, **𐌸𐌹𐌺𐌰** interrogating, **𐌸𐌹𐌺𐌰** indicating, **𐌸𐌹𐌺𐌰** calling, **𐌸𐌹𐌺𐌰** commanding, **𐌸𐌹𐌺𐌰** supplicating, **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰** giving happiness, or **𐌸𐌹𐌺𐌰** praising, **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰** admiring, **𐌸𐌹𐌺𐌰** making to descend, **𐌸𐌹𐌺𐌰** discontinuing, or **𐌸𐌹𐌺𐌰** shining, **𐌸𐌹𐌺𐌰** a weaver, or **𐌸𐌹𐌺𐌰** uniting, **𐌸𐌹𐌺𐌰** drawing out, or **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰**,* **𐌸𐌹𐌺𐌰** a section.*

These are the names of the points, O spiritual brethren, which I have been able to make known and collect for you on the instant. But that an accurate knowledge may be more manifested to you concerning these, and of how each one of them (**𐌸𐌹𐌺𐌰**) is placed, and by what accent it is read; behold I write for you each one of them with a passage from Holy Scripture, which was spoken by the Holy Spirit and delivered to all the earth by hands holy and fit for these exalted matters.

1. The point which is above the last writing† of the last member, being placed by **𐌸𐌹𐌺𐌰**; this they call **𐌸𐌹𐌺𐌰**, according to that which is said by St. Matthew in the beginning of the book of his gospel.^a

2. But when the point is found placed, where it is said (in 1), without that (*the point 𐌸𐌹𐌺𐌰*) which divides the expression, there being not any

* In MS. **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰** is omitted, and **𐌸𐌹𐌺𐌰** is by mistake for **𐌸𐌹𐌺𐌰**.

† **𐌸𐌹𐌺𐌰** here, as in many other places in this Tract, means a letter, or consonant.

^a **𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰 𐌸𐌹𐌺𐌰** the book of the generation of Jesus Christ.

thing contrary to *this member* in one of those members, which are after it; this we name **ܚܕܝܬ**; as, that which is said, **ܕܝܢܐ ܕܐܒܝ ܕܢܚܝܬܐ ܕܡܬܐ**^b **ܕܡܬܐ ܕܐܒܝܐ ܕܡܬܐ**, in that (day) ye shall know that I am in my father, and ye are in me.^c

3. Again: when the point remains as it was, but there is found something contrary to *this member* in one of the members, which are after it; this they call **ܕܠܐ**, as that which is said, **ܕܠܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**, I came not to destroy the law, but to fulfil. This is the first triad of points.

4. The second *triad* is thus. When the point is put with **ܕܡܬܐ**, below the last letter of the last member of the expression, as that which begins the Holy Book of the Acts; this is named by them (the accentuators) **ܕܡܬܐ**.

5. But when it is without **ܕܡܬܐ**, the point will be **ܕܡܬܐ**; ^d as that which is written by the holy prophet David, **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**,² bread sustaineth the heart of man.

6. When again the speech looketh unto God, that is, is supplicating, then the point is found placed as **ܕܡܬܐ**; as one would say, **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**. **ܕܡܬܐ** I beseech Thee, O Lord. This is named **ܕܡܬܐ** praying, or **ܕܡܬܐ** supplicating.

7. The third triad of points is this: where two points are found placed equally, at the end of an expression, in this way (:), being incited to

^b In the margin is **ܕܡܬܐ**.

^c John xiv. 20.

^d Literally: "as that which is **ܕܡܬܐ**."

¹ Matth. v. 17.

² Ps. civ. 15.

tread on the apodosis of the discourse, this they name **כֶּ֫עַ** *equals*; according to that which is said, **רָאָה יְהוָה כִּי רַב הַרְעָה בָּאָרֶץ**³ **כֶּ֫עַ**, *the Lord saw that the wickedness of men was great in the earth*, which has respect to sinners, and by placing it in the beginning, seems to tread lightly on the flood.^c

8. But where that they are above the last letter of the member of those which are found by me placed in the middle, and one purposes to rebuke those, who conduct themselves amiss, *as* the prophet David said, **הֲלוֹא יָרָא יְהוָה עֵינָיו**,⁴ *he who created the eyes, doth he not see?* this they call **כֶּ֫עַ**.

9. Where one wishes to make an end of the discourse, and it is found placed as the preceding one; as that which is placed by the holy Apostle in the Epistle to the Romans, : **וְהַמְּבָרָכִים**⁵ **לְעוֹלָם וָעוֹלָם**, *to whom be glory and blessing for ever and ever, Amen*; this they call **כֶּ֫עַ**.

10. The fourth group is a duality of points. It consists of **כֶּ֫עַ** **לֹא יִפְּחֵם**, *the פְּחֵם which does not divide*, and of **כֶּ֫עַ** **יִפְּחֵם**, *that which does divide*. The first is as, **לֹא יִפְּחֵם יְהוָה וְנָס**,⁶ *look, O Lord, and see what has happened to us*.

³ Gen. vi. 5.

^c The example of **כֶּ֫עַ** here given is from Gen. vi. 5. This passage serves as an introduction to the subject of the flood, and a reason for bringing the flood on the earth. The subject itself may be considered to have its commencement at the 6th verse. There is, then, an interval between **כֶּ֫עַ** and the apodosis, and this interval explains what is meant by *treading lightly on the flood*.

⁴ Ps. xciv. 9.

⁵ Rom. xi. 36.

⁶ Lam. v. 1.

11. The second is as, .. *ܠܝܬܝܢ ܠܝܬܝܢ*, *O Lord, suffer us not to go astray.*

12. The fifth group consists of a sextuple of points. They are *ܠܝܬܝܢ*, *ܠܝܬܝܢ*, *ܠܝܬܝܢ*, *ܠܝܬܝܢ*, *ܠܝܬܝܢ*, and *ܠܝܬܝܢ* or *ܠܝܬܝܢ*. All these take one place; they are put above the first consonant of the first member, and their accent is called according to the particular sense, *which is* in the words which are written. The first is, as when our Saviour was pointed at by John the Baptist, as with the finger, to the multitude, who were not persuaded concerning him, and he said, *ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ*, *behold the Lamb of God, that taketh away the sin of the world.*

13. The second sign is as that which our Saviour asked concerning Lazarus, *ܠܝܬܝܢ ܠܝܬܝܢ*,⁷ *where have ye placed him?*

14. The third is according to that which is said by our Saviour, the Word God, in His Gospels, *ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ ܠܝܬܝܢ*, *come ye that are wearied and heavy laden, and I will give you rest.*⁹

15. The fourth is as the sign, which was mentioned by Jonathan to the boy, *ܠܝܬܝܢ ܠܝܬܝܢ*, *go, gather the arrows, which I cast.*¹⁰

16. The fifth signifies, when the matter is brought forward by one who is inferior to one who is superior; as, those words which the prodigal son devised to say to his father, *ܠܝܬܝܢ ܠܝܬܝܢ*, *receive me as one of thy hired servants.*¹¹

⁷ John i. 29.

⁸ John xi. 34.

⁹ Matth. xi. 28.

¹⁰ 1 Sam. xx. 36.

¹¹ Luke xv. 19.

Also the petition which is brought forward by man to God; *כחביו תפלו*, *cause our sins to pass away*; *לשחיתנו*, *blot out our offences*; *לזכורנו*, *remember not our iniquities*. This is called *חפס*. Therefore as to *פפס* and *חפס*, when *the expression* is said by one who is superior to another who is inferior, it is *פפס*, because that it is said imperatively; but if the contrary, then it is *חפס*.

17. *חפס* or *כחביו*. Such are those beatitudes, which are given with praise in the Gospel by the Lord of all to those doing good works.^f

18. The sixth group consists of a triad of points (accents). These are *חפס* and *חפס* and *חפס*. All these are placed the contrary of those which are before them, i.e. *below* the first letter of the first member of the expression.

19. The first is according to that which the prophet wondering said; *כחביו תפלו*. *כחביו*, *how have the mighty fallen and the vessels of war perished!*¹²

20. The second is, where there is a simple expression, and another following it, thus completing the apodosis of the discourse; as that *passage*, where

^f *חפס* is made here another name for the sign which is called *כחביו*; but in Jacob's Tract, and by Bar Hebræus, *חפס* is treated as an independent sign. See note to *חפס* in the Tract.

¹² 2 Sam. i. 27.

^{*} The mark of this sign is put *above* the first letter by Bar Hebræus, where see, under *כחביו*.

Christ saw those Apostles, whom he wished to choose, mending their nets.^h

21. Again, the third is as the point by John the Evangelist in the beginning of his Gospel; **ܠܒܠܐ ܠܐܡܐ ,ܡܐܕܡܐ ܕܡܝܝܢ**¹³ *in the beginning was the word.*ⁱ

22. Then **ܠܐܡܐ** or **ܠܡܡܐ**, **ܠܐܝܝܢ** and **ܠܡܡܐ** make the triad of points of the seventh group. These are differently put, and each one takes its appropriate place. The place of the first is this. Because there are words in the Greek language, which, when translated into our Syriac language, it is not possible to render, except by two members,—as those prominent negations **ܠܐ**^j **ܠܡܠܝܬܐ** *unbegotten*, **ܠܡܠܝܬܐ** **ܠܐ**^k *immutable*, **ܠܐ**^l **ܠܡܝܝܢܐ** *incomprehensible*, &c.,—it has appeared to the holy fathers and translators of the holy Scriptures, that one point should be placed below the

^h This passage is an example of meekness and humility on the part of the disciples in immediately leaving all, and following Christ, and its sign is **ܠܡܡܐ**.

¹³ John i. 1.

ⁱ See this sign explained and illustrated by Bar Hebræus.

The Syriac Text of **ܠܐ**, i.e. of **ܠܐܝܝܢ** is evidently mutilated. I have not, therefore, attempted a translation. I believe that the text in its integrity is found a folio or two further on in the MS. which contains the Tract of Thomas the Deacon. I have inserted it and given a translation in Appendix II., where see.

^j Greek, ἀγέννητος.

^k Greek, ἀμετάτροπος.

^l Greek, ἀσύλληπτος.

The sign **ܠܡܡܐ** is mentioned in the list, but there is not subsequently given any description of it. I have therefore put in Appendix II. the account of it found in the Tract of Thomas the Deacon, as probably similar to what we should have here, if mentioned at all.

last letter of the first member, and the other point below the first letter of the second member, which show that in the Syriac language there are two members, but in the Greek they are one member, *as is the case* with many.

APPENDIX II.

[illegible]

*There is the sign, which is called **κρίαι** by us Syrians, and is put by some on **κρίον** only. This is bound in that which is called **ὀξύς**, which has*

three places, i.e., it is put upon the last syllable, upon that which is before the last, and upon that which is before that, which is before the last. This which is placed on ܠܐܢܐ is ܡܠܟܐܝܬܐ. It is found put in Greek over many nouns.

ܠܐܢܐ ܡܠܟܐܝܬܐ : ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ
ܡܠܟܐܝܬܐ ܠܐܢܐ : ܠܐܢܐ ܡܠܟܐܝܬܐ ܠܐܢܐ
ܠܐܢܐ ܠܐܢܐ . ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ
ܠܐܢܐ ܠܐܢܐ : ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ
ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ . ܠܐܢܐ ܠܐܢܐ . ܠܐܢܐ
ܠܐܢܐ ܠܐܢܐ ܠܐܢܐ .

Again, that which is called ܠܐܢܐ is that upon which philosophers have been solicitous, especially Aristotle, who said that it announces a truth or falsehood. This is that which divides the discourse, and he said that it cannot be overturned by man; such as, *God is good; the soul is immortal*.

ERRATUM.

IN page 13, for names of accents; for the Syrians give names to points, read metrical points; for the Syrians call points ܠܐܢܐ .

APPENDIX III.

[illegible]

The chief object of this Tract appears to be to explain etymologically the names of many of the Accents, of which some are exclusively Nestorian. These Syrians, it is known, carried out in comparatively later times the accentuation system in great detail, exclusively for the purpose of regulating the voice and adapting it to all the varieties and niceties of reading. As this Tract is, however, taken up with merely giving the derivation of the names of the Accents, without saying any thing about the

word, and lying rather furtively or secretly under it.

ܐܠܐ ܝܥܝܢܐ. ܡܠܐ ܕܝܢܝܐ ܠܦܢܐ ܕܡܡܢܐ

ܐܠܐ ܝܥܝܢܐ is so named, *because it obstructs the reader in the progress of his reading.*

This is another instance, which shows that ܐܠܐ is employed by Elias as a general name for a class of Accents. Bar Hebræus speaks of ܐܠܐ as only another name for ܥܩܐ. See p. 37.

ܡܠܐ ܕܡܠܐ. ܡܠܐ ܕܡܠܐ. ܡܠܐ ܕܡܠܐ

is so named *from the motion of the tongue.* There are two Accents bearing this name, one of which is called ܡܠܐ ܕܡܠܐ, and the other ܡܠܐ ܕܡܠܐ.

According to Bar Hebræus, the former is the name given by the Eastern Syrians to the Accent ܡܠܐ, and the latter to that which is more generally called by the name ܡܠܐ. See p. 50.

ܡܠܐ ܕܡܠܐ. ܡܠܐ ܕܡܠܐ. ܡܠܐ ܕܡܠܐ

ܡܠܐ ܕܡܠܐ is so named, *because it receives this denomination for distinction.*

ܡܠܐ ܕܡܠܐ. ܡܠܐ ܕܡܠܐ. ܡܠܐ ܕܡܠܐ

is so called *because it depresses the voice.* The mark of this Accent is not given; but it can be ascertained from another quarter. When Ewald was at Rome in the year 1836, he observed in a Syriac MS. in the Vatican, an account given of the names of the Accents. The MS., it seems, contained the Nestorian edition of the Epistles of St. Paul. In the first leaf of this MS. there appeared the names of eighteen Accents with the mark of each of them placed together in a row. There was also seen by him a second copy of these Accents in a different handwriting from that of the first. Hence he observes: "dass man nicht zweifeln kann hier die echten Namen und Zeichen zu sehen." In pp.

206, 207 of the "Zeitschrift für die Kunde des Morgenlandes," erster Band, Ewald has given these two lists. The first consists of the names and marks of eighteen Accents, the other of the names and vowel points of the same Accents. He states that he has given these two lists to prevent any mistake being made as to what are vowel points and what are Accents. Of the Accents mentioned in these lists חַסְרֵי is one, and the mark attached to it is : thus חַסְרֵי .

ה. נְפִיעַ. $\text{יְהִי לְנִפְיָא דְּלִיגְרָא חֲסִינָא}$: נְפִיעַ is so called *because that it strikes on the tongue in the reading*. This Accent is one of those constituting Ewald's list, and the mark attached to it is . thus נְפִיעַ . See p. 61 for the account given of this Accent by Bar Hebræus.

ס. נְפִיעַ דְּחִינָא : נְפִיעַ דְּחִינָא חֲסִינָא נְפִיעַ דְּחִינָא is so called *because the position of its points is similar to the thumb restrained, or bridled*. According to Bar Hebræus its mark is three points : making a triangle. See p. 49. As חֲסִינָא is derived by Elias from חֲסִינָא , we infer that ח is the pronominal affix of the third person singular. See Note A, p. 96. When the thumb is *restrained* or *bridled*, the position will correspond to the form of the mark of this Accent. The first joint will be the vertex of a triangle, the three points of which will be the first joint, the second joint and the end of the thumb. חֲסִינָא is the pass. part. of חֲסִינָא . The root is not found in the Lexicons; but it is perhaps cognate in sense with חֲסִינָא and חֲסִינָא . In like manner חַסְרֵי is from חֲסִינָא , which is also not found in the Lexicons; although it is no doubt cognate in sense with חֲסִינָא . But if we

cannot state precisely the sense of جَبِي by analogy with جَبَّ and جَبَّ; we are assisted by finding جَبَّ in Castell with the meaning *constrictio*, which he gives. If the sense of the participle be corresponding to this, we may translate it *restrained* or *bridled* as above.

✠ ܦܨܬܐ ܕܡܢܝܢ ܗܘ ܥܒܪܝܬܐ ܕܟܚܬܐ ܕܩܫܬܐ .
✠ ܦܨܬܐ ܕܡܢܝܢ ܗܘ ܥܒܪܝܬܐ ܕܟܚܬܐ ܕܩܫܬܐ *is named from the number of its points, i.e. three points.* According to the Vatican MS. as copied by Ewald, its mark is ⋈ the same as that of ܦܨܬܐ ܕܡܢܝܢ . See p. 47.

ܐܢ ܡܢ ܐܝܬܐ . ܕܡܢ ܐܝܬܐ . ܕܡܢ ܐܝܬܐ . ܕܡܢ ܐܝܬܐ .
 ܕܡܢ ܐܝܬܐ ܐܢ ܡܢ ܐܝܬܐ ܕܡܢ ܐܝܬܐ ܕܡܢ ܐܝܬܐ is so named,
because that it abides on the noun, and as that which cuts off the expression from what is after it. Its
 mark consists, on the authority before mentioned, of
 two points; thus, : ܕܡܢ ܐܝܬܐ . This Accent and
 those marked ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, and ܐ are
 exclusively Nestorian.

ᠮᠤᠨᠭᠡᠢ ᠵᠣᠩᠭ᠋ᠢ ᠰᠤᠶᠢᠨᠪᠦᠳᠦ.
its name is derived (lit. germinates) from ᠰᠤᠶᠢᠨᠪᠦᠳᠦ
descent.

The Tract concludes with the following observation. כֵּן נִסְּבֵי וְנִלְמַח לִיגְלוֹת אֶת הַבְּרִיחַ
וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח
וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח
וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח וְנִלְמַח
וְנִלְמַח, now, therefore, we end the discourse on
the first part of the accentuation of the great metri-
cal points. We infer from this remark that Elias
compiled a second Tract on this subject. It is
probable that the two Tracts together made a com-
plete work on the accents. Concerning the time in
which Elias lived, Assemani in his *Bibl. Orient.*,
tom. iii. p. 262, says, “Elias hujus appellationis

primus Nestorianorum Patriarcha anno Christi 1028, ordinatus, sedit unum supra viginti annos." He then makes a quotation from the Syriac Chronicle of Bar Hebræus, of which the following is an extract.

ܠܬܝܡܢܐ ܠܬܝܡܢܐ ܕܝܫܘܥ ܕܝܫܘܥ ܡܝܬܐ ܡܝܬܐ
ܕܝܫܘܥ : ܠܬܝܡܢܐ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ
ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ, and there arose after him,
viz. after Jeshuayab, Elias the first, who was bishop
of Tirhan, an old man and an excellent scholar.

THOMAS THE DEACON.

IN Appendix I, I have used as an argument for the antiquity of the Letter there published, the points of resemblance between it and the Tract on Accents by Thomas the Deacon. The antiquity of the Letter, indeed, may be established quite independently of this argument; for the internal evidence for it brought forward on p. 67, is, I think, sufficient to show that it must have been written at a time anterior to that of Jacob of Edessa. I have in that Appendix spoken of Thomas the Deacon as living in the vith century. I have, however, offered no proof in confirmation of this statement, and it may be thought by some persons that I should have done so. It seems to me that it is, therefore, desirable that I should produce such evidence as I have to give, especially as it has been recently asserted in a French Periodical, that Thomas the Deacon is known only by name. In seeking for information of this kind, it is usual to have recourse to the Biblioth. Orient. of Assemani, as the storehouse for supplying such intelligence. On consulting that work, I observe that he has mentioned in several

places Thomas the Deacon of Edessa ; yet I do not find there that anything whatever is said of a Thomas the Deacon as the author of a Tract on Accents. The heading of the Tract of Thomas is simply, **ܬܡܝܬܐ ܕܥܥܬܐ ܕܡܪܝܬܐ ܕܬܝܡܝܬܐ ܕܥܥܬܐ**. His name and office are only mentioned. Hence establishing the time in which he lived can, I apprehend, be done only by inference. In conducting an inquiry into the circumstances of the life of Thomas, it is fair to suppose that he might at some period or other have changed his designation. By this supposition, we get a Thomas, who has written on Accents, and written, so far as we know, according to the Tract of Thomas the Deacon. The inference which I shall endeavour to draw, and which I shall be able to support by evidence, is that Thomas the Deacon was the same as Thomas of Harkel. This Thomas, it is true, is no where spoken of as Thomas the Deacon, but as Bishop of Germanicia. In the life of this Thomas by an anonymous author, given in Assem. Biblioth. Orient. tom. ii. p. 90, it is not said that he wrote a Tract on Accents ; but then the account is a very brief one, and, as Assemani has pointed out, although short, yet contains three serious errors. In such a biography we can only expect to meet with a bare statement of the leading points of the life. Again, the Tract itself is very short, and therefore the circumstance that no record of it is found in the biography ought to excite no surprise. It contains only three or four pages, and assuming that it was written by Thomas, it would not be likely to appear as a separate publication ; but would be most probably appended to some larger work, such as his Syriac Version of the New Testament. Instances of small works being placed in

a volume comprising a large treatise are not unfrequent. One instance we have in the Letter of Jacob edited in this Volume. It was originally appended to his translation of the λόγοι ἐπιθρόνιοι of Severus. The scribes copying the Letter were to place it before the middle book of the Epithronian discourses. See Letter on Syriac Orthography, p. 10. The version of the New Testament was made A.D. 616, when Thomas was Bishop and probably advanced in life. The Tract on Accents was no doubt written at a much earlier period, when the Author was only a Deacon of the Church, and very probably in the latter half of the sixth century.

Although the particular Tract on Accents with the Title as given in Appendix II. is nowhere spoken of as written by Thomas of Harkel; yet we learn from Bar Hebræus, that he certainly wrote on Accents. On p. 53 Bar Hebræus says, "according to the opinion of Thomas of Harkel ܠܡܠܚܐ and ܠܡܠܚܐ ܕܡܐ are one." This is exactly what is stated in the list of Accents by Thomas the Deacon, p. 83. Again on p. 56, Bar Hebræus remarks that the Accent ܠܡܠܚܐ is also called by Thomas by the name ܠܡܠܚܐ. This too is the second name of the Accent ܠܡܠܚܐ in the list of Thomas the Deacon. This coincidence must appear still stronger, when I observe that ܠܡܠܚܐ and ܠܡܠܚܐ ܕܡܐ are treated of as independent Accents by Jacob and all other writers with whom we are acquainted, with the exception of the author of the Letter given in Appendix I.

The inference I draw from all the circumstances which I have here enumerated is that Thomas the Deacon, the Author of the Tract on Accents, was the same as Thomas of Harkel.

than I did. Adopting the reading **חל**, as of course I do, I would in page 10, l. 4, have instead of: "For the sake of argument, I attempt to suppose something, which is not significant of that which I wish to teach," the following: *For the sake of example, I attempt to put words different in signification* (in juxta-position), *which is what I wish to teach*. Then follows the next sentence, which is correctly translated, but which in connection with the preceding one must be thus explained. In this sentence the word **חבב** occurs four times, and each time in a different sense. This difference is indicated by the points, and by them only. Hence this sentence affords a happy illustration of the justice of Jacob's previous remark to the copyists, that the points should be put in the right places, and not where there is a vacant place, whether it be suitable or unsuitable.

P. 22, note za. For *admonitory* read *chiding*.

P. 25, l. 1. In the Vatican copy there is no point under **כ** of **מכחכ**, and I think that it is correct.

P. 26, l. 19. For *or* read *and of*.

P. 32, l. 11. Jacob means that **לוי** is constantly found in the way mentioned by him in this paragraph as accompanying **ממא לוי**, and also **ממא לוי לוי**. In the first example we have **לוי** with the latter named accent, and in the second we have **לוי** with the former named accent.

P. 38, l. 3. For *By* read *With*.

P. 39, l. 11. **למלכא**, *what is this peace?* The difference between Michael and Basil could not have been with respect to the sense of this expression, because it is obvious that it must be interrogative. It is impossible to strip it of that character.

The difference, therefore, which existed must have been rather with respect to the reading or chaunting. An explanation of this difference may be found, if we turn to p. 54, and observe what is there said. Of ܠܡܢܐ it is stated, that "its mark is one point, at the head of the word, behind, and as with many it is placed before ܠܡܢܐ," i.e. before ܠܡܢܐ interrogative. Several examples are there given of ܠܡܢܐ before ܠܡܢܐ interrogative. I have, therefore, no doubt that Michael put ܠܡܢܐ after ܠܡܢܐ and that he accentuated the expression thus: . ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ.

P. 39. Dele note *g*. Bar Hebræus means us to understand that the nouns ܠܡܢܐ and ܠܡܢܐ are in the nominative case according to the Edessene copies, and in the vocative according to the copies of Soba.

P. 43, l. 1. For *being* read *are*.

P. 51, l. 6. Dele *or in*.

„ l. 10. For *caustic* read *mournful*.

„ l. 23. Dele ܠܡܢܐ. Some explanation of the paragraph on ܠܡܢܐ is necessary to make it intelligible. What is required for this purpose may be found in p. 83 on ܠܡܢܐ. We learn there that what has three places is not the Syriac accent ܠܡܢܐ, or as it is here called, ܠܡܢܐ, but the Greek accent ὀξεῖα, which is found, sometimes on the last syllable, sometimes on the penultimate, and sometimes on the antepenultimate. Bar Hebræus gives to these different positions the respective names of ܠܡܢܐ, ܠܡܢܐ and ܠܡܢܐ.

P. 52, ll. 9, 10. Instead of "mentioned afterwards upon that which is the praising noun," it would be more correct to translate, *upon the praising noun, which is last mentioned*. In p. 81, in the

paragraph on this accent, reference is made to the beatitudes in Matth. v. They afford a happy illustration of the difference of position of the accents ܠܐܢܐ ܕܡܝܢ and ܠܡܠܝܚܐ as stated by Bar Hebræus. The word ܠܡܠܐܢܐ occurs several times. According to him, the mark of ܠܐܢܐ ܕܡܝܢ is on the first ܠܡܠܐܢܐ mentioned in this passage, and that of ܠܡܠܝܚܐ on the last.

P. 53, l. 23. For *my lord* read *the lord*.

P. 79, l. 4. For ܠܝܝܬܝܐ read : ܠܝܝܬܝܐ.

„ l. 9. For *me* read *us*.

„ l. 16. For *preceding* read *first*.

„ l. 19. For *glory and blessing* read *praises and blessings*.

NOTE A.

The pronominal affix ܡ in ܡܕܝܐ seems to be pleonastic. A similar construction is met with in Assem. Bibl. Orient. tom. i. p. 252, Note 1, where Simeon the Stylite is called ܡܠܝܚܐ ܡܠܝܚܐ. Dr. Bickell, in the glossary to his edition of the Nisibene Hymns, page 41, under ܡܠܝܚܐ ܡܠܝܚܐ has the following note: "Eadem constructio apparet in ܡܠܝܚܐ ܡܠܝܚܐ panthera maculosa, versicolor, ܡܠܝܚܐ ܡܠܝܚܐ occisor furiosus, immo cum nominibus propriis, ܡܠܝܚܐ ܡܠܝܚܐ, Ephraem sapientissimus."

In concluding this work, I beg to say that I believe it contains the substance of all which native writers have left us on the subject of the Accents. I doubt if any thing really new could be added to what is here to be found. As there is no other printed book which treats fully and didactically on the Syriac Accents, I hope that it may be long useful to those who desire to engage in the study of them.

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דברך ד' חסד

ص ۷۷

. Kish is mainly

מאמציך וזמנך.

மகாநகரம் : கல்வியைப் புகழ்ந்துகொள்ளுதல் : புகழ்
 மகாநகரம் : கல்வியைப் புகழ்ந்துகொள்ளுதல் : புகழ்

[illegible]

[illegible]

האלהים ה' אל האלהים, ואלהים
אלהים אלהים.

[illegible]

a ت على اصلا .

γ καὶ μετὰ τὸν 10ον αἰῶνα.

כ' חשוון תרס"ז.

" ت م ن : ل ف ی .

‘ ک امر بخدا .

॥ श्रीगणेशाय नमः ॥
 . ॥ श्रीगणेशाय नमः ॥

[illegible]

^a 325. 326.

⁷ د. م. ق. ف. ق.

ט. זכא זכא; זכא זכא.

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